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FOURTEENTH
ANNUAL REPORT

OF THE

→**FRANKLIN**←

Reformatory Home for Inebriates,

OF PHILADELPHIA.

LOCATED AT

Noş. 911, 913 and 915 Locuřt Street.

ORGANIZED, April 1st, 1872.

INCORPORATED, December 11th, 1872.

Charter Revised and Amended, May 4th, 1874.

PHILADELPHIA:

TREAGER & LAMB, PRINTERS AND PUBLISHERS, 32 S. SEVENTH ST.

1886.

OFFICERS.

President,

SAMUEL P. GODWIN.

Vice-Presidents,

RICHARD WOOD,

GEORGE D. McCREARY,

D. WILSON MOORE.

Treasurer,

ISAAC WELSH, 915 LOCUST STREET.

Secretary,

THOMAS A. BOYD.

Attending Physician,

JAMES GRAHAM, M. D., 1528 SPRUCE STREET.

Solicitor,

GEORGE L. CRAWFORD.

Acting Superintendent,

C. J. GIBBONS.

Matron,

MRS. C. J. GIBBONS.

BOARD OF DIRECTORS.

FOR FOUR YEARS

ISAIAH V. WILLIAMSON,
FREDERICK SCOFIELD,
W. HARRISON GODWIN,
DANIEL BAUGH,

A. C. SINN,
H. H. HOUSTON,
GEO. W. CHILDS,
DAVID LEE.

FOR THREE YEARS.

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JOHN FIELD,
GEO. L. CRAWFORD, Esq.,
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GEO. D. McCREARY,
DELL NOBLIT, Jr.,
BARR SPANGLER.

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THOMAS W. PRICE,
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A. J. DREXEL,
HON. WILLIAM S. PEIRCE,
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D. WILSON MOORE,
ISAAC WELSH,
RICHARD WOOD,

JOHN T. BAILEY,
C. T. MATTHEWS,
GEORGE A. CRIDER,
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STANDING COMMITTEES.

FINANCE.

RICHARD WOOD, *Chairman.*

H. H. HOUSTON,	A. J. DREXEL,
I. V. WILLIAMSON,	GEORGE W. CHILDS.

Executive Committee of Admission and Supervision.

FREDERICK SCOFIELD, *Chairman.*

ISAAC WELSH,	ABRAHAM BROBST,
D. WILSON MOORE,	THOMAS A. BOYD,
W. HARRISON GODWIN,	JOHN T. BAILEY,
GEORGE D. MCCREARY,	JOHN B. LOVE.

COMMITTEE ON PROPERTY.

ISAAC WELSH, *Chairman.*

FREDERICK SCOFIELD,	ABRAHAM BROBST.
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CORPORATION MEETING.

The Fourteenth Annual Meeting of the Corporation was held at the Home on Monday evening, April 5th, 1886.

The President of the Board of Directors occupied the chair in accordance with the requirement of the charter, and Thomas A. Boyd was elected Secretary.

The minutes of the last annual meeting were read and adopted.

The Secretary of the Board of Directors presented reports of the operations of the work for the fiscal year ending March 31st, 1886, which were adopted and referred to the incoming Board for publication [herewith presented].

The Treasurer presented a report of the receipts and expenditures for the year, which was adopted and referred as above for publication [herewith presented].

The following named gentlemen were then elected members of the Board of Directors, to serve for the four years next ensuing :

ISAIAH V. WILLIAMSON,	A. C. SINN,
FREDERICK SCOFIELD,	H. H. HOUSTON,
W. HARRISON GODWIN,	GEO. W. CHILDS,
DANIEL BAUGH,	DAVID LEE.

For unexpired term of JOS. W. BATES,
JOHN FIELD.



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DIRECTOR'S REPORT.

To the Friends of the

Franklin Reformatory Home for Inebriates :

For fourteen years we have battled against the mistaken judgment of many well-meaning citizens to establish and perpetuate a Home for bettering the condition of men who had become victims of the sin of drunkenness, and now, thank God, the victory has been gained, as a careful perusal of the following report will fully qualify.

The great secret of the success of "The Franklin Reformatory Home for Inebriates" is, that its foundation-stone was laid upon the "Rock of Ages," and under no circumstances in the past, whether adverse or prosperous, has there been any deviation from the belief that it is God's work, and that He is both willing and able "to save to the uttermost" all who so desire.

We have found no more anxious inquirer for "The Way" than the man who seeks refuge in our Home from the degrading, desolating and destroying sin of intemperance.

God has prospered his own work in our hands until we are now prepared to say to the many friends of the downfallen, that the Home will be found a safe retreat from the allurements of the Evil one, and a sure and permanent cure for the future, if its teachings are accepted and obeyed.

From the beginning of this work, it was decided by the Board, that the funds given so generously by friends, should be used to save the greater number, rather than expending our means in ornamentation and display—considering the “temple of the Living God” of more value than fine edifices and heavy expenditures.

This practical charity is as much the property of our contributors as *their* overseers, and one and all are cordially invited to a thorough inspection of the work in all its details ; such being the desire of the Board of Directors, we trust our friends will avail themselves of the opportunity to look in at the Home, and see and judge for themselves.

The Board would be pleased to present many details of the work, but as such is so fully done in the following Reports, they deem it unnecessary.

The principal effective auxiliary of the Home is the Godwin Association, whose usefulness is but partially portrayed in an appendix to this Report. The wonderful results of their systematic, energetic, and prayerful efforts, will be revealed only the last day.

Whilst we have been so highly favored and prosperous in the work during the past year, we are pained to chronicle the death of two honored members of the Board.

During the latter part of our Fiscal year on the 11th, of February, 1886, God in His providence removed from our midst by death, Samuel C. Huey, Esq., for over nine years a member of the Board. In the darkest hours of the Home, Mr. Huey came to the front unflinchingly, sustained the integrity

of the institution, and fully co-operated in establishing its perpetuity, and whilst "our loss is his gain," we shall miss his good offices in the future, but will be greatly benefitted by his kindness of the past.

Joseph W. Bates, Esq., departed this life March 27th, 1886. Mr. Bates was one of the Charter Members of the Board, whilst in health was an active co-worker with us in all the details of success, and never faltered in his efforts to perpetuate the usefulness of an Institution, to which he was so much attached. He has gone to his reward and his works will follow him.

The Board are indebted to their efficient superintendent, C. J. Gibbons, Esq., more than they can express. His intelligent executive and economic ability has done more for the prosperity of the Home, than all other means combined. Whether in sickness or health, he is always at his post, doing all in his power towards relieving distress, administering equal justice to all, and with rigid integrity endeavoring to subserve the best interests of the Home.

Calling your attention to a thorough consideration of our Fourteenth Annual Report,

We are, Yours,

SAMUEL P. GODWIN,

President.

SECRETARY'S REPORT.

*To the President and Board of
Directors of the Franklin Reformatory Home :*

As Secretary of the Board of Directors of the Franklin Home, it becomes my duty to lay before the contributors a report of the affairs of the Home.

In reviewing the year just passed we find much to be grateful for; and when we consider the present prosperous condition of the Home as compared with its humble beginning fourteen years ago; and that it has in that time sheltered over thirty-two hundred men, we cannot fail to realize that it is truly God's work.

The earnest efforts to free the Home from debt have been crowned with success, and the last mortgage of three thousand five hundred dollars, remaining on the property, was paid off during the year.

The domestic affairs of the Home have been conducted with the same wise economy during the past year that has marked its progress the six previous years; but, while economy was the watchword, the comfort and welfare of the inmates have always been the first thought.

A close supervision of the affairs of the Home, and regular monthly audits are kept, so that every dollar spent can be accounted for.

The general contributions have been liberal, and the appeal that was made in the last two months for

the money to liquidate the mortgage was promptly responded to ; an evidence that the heart of the community is in sympathy with the efforts of this Home for fallen humanity.

The Godwin Association still continues to be the great auxiliary of the Home's work ; the full report of its work, printed as an appendix to the Report of the Home, shows what it has accomplished ; while the Treasurer's Report will show in what a practical way its members have shown their appreciation of the benefits they have received from the Home.

As was anticipated, a larger number of men were received during the past fiscal year than in the previous year ; in addition to this, a greater number have been carried absolutely free, than ever before ; while those paying board have paid a less amount ; although this has required a larger amount from the contribution fund for maintenance, the results attained have been greater, approaching nearer to the original intention of the Home's mission.

The meetings of the Board have been well attended, and there has been a more general visiting of the Home by its directors and members ; this has had a most beneficial effect, showing an increased interest in the work, and is one of the causes of this year's success.

The new lease of No. 911 Locust street (the building not owned by the Home), has been executed on better terms and at a reduced rent.

The buildings 913 and 915 Locust street, owned by the Home and now entirely free from debt, are all in good order.

I cannot close this Report without bearing testimony to the kindness and courtesy of the whole press of the city; every request made of them has been most cheerfully granted.

Our sincere thanks are also due the clergy, who are always ready to aid us in every way, and rare indeed have been the occasions when our services on Sunday night have been conducted without a clergyman.

To Dr. James Graham, the Physician of the Home, thanks and gratitude are justly due. When it is remembered that at least four-fifths of those admitted require medical attention, some of them the exercise of great skill, the unremitting attention and self-sacrificing devotion of Dr. Graham (and without remuneration, too), can be understood. All connected with the Home acknowledge his worth and appreciate his goodness.

THOMAS A. BOYD,
Secretary.

REPORT OF THE EXECUTIVE COMMITTEE.

To the President and Directors

of the Franklin Reformatory Home.

The Executive Committee of the Franklin Reformatory Home present their Fourteenth Annual Report, with feelings of mingled satisfaction and sincere thankfulness for the increased measure of success which has attended the work.

It is with great pleasure they note the fact that each succeeding year there is an increase in the percentage of permanent reformatations. It is not their purpose in this place to give the detailed facts upon which this assumption is based. The results will be found in the Report of the Superintendent, where they are given with precision and accuracy, by one whose life is consecrated to the one great work of reclaiming men from the deadly thralldom of the vice of drunkenness. Their present duty is to suggest such principles for the government of the work they have in hand as the daily experience of the Home teaches.

Ours is a practical work. It does not deal in dramatic recitals of the evils of drink. It does not seek to portray that vice in its loathsome hideousness, until the unfortunate man, overpowered by remorse, hates himself, and seeks in renewed excesses, a temporary forgetfulness of his shame.

Ours is a work which bids the victim to come out of the darkness of remorse, to respect his manhood,

to forget his shame, and challenge the respect of his friends and fellow-citizens by becoming as respectable as they.

More than once have your Executive Committee called attention to the mistake generally made by the community as to the character of the Home and the nature of the work it proposes to accomplish.

When the founders of the Franklin Home proclaimed to the world the grand truth which underlies all their methods and administration, that drinking is a sin and not a disease, they advertised to all that the Franklin Home was not a Hospital for the cure of a physical disease, nor an Asylum for the treatment of a mental malady.

It has no sick-ward in which the drunkard may recover from the effects of his debauch and gather strength for renewed excesses ; neither is it an Alms-house for the sheltering and feeding of men who are made paupers through drink. What, then, is the Franklin Reformatory Home ?

It is a Christian Household, where the man who desires to escape from the slavery of drink is shown the way to a better life ; where a good physician endeavors to re-establish his lost health ; where strong arms will support him in the path of sobriety until he is able to walk alone, and where kind friends will assist him to become once more a self-supporting and a self-respecting member of the community.

It follows from this that not every man who applies is a fit subject for admission. Before any man can be benefitted by admission to the Home, he must earnestly desire to reform, and be thoroughly convinced

of his own inability, without Divine assistance, to work out his own reformation. When he is in this state of mind, he is in a fit state to be benefitted by admission.

It is at this point that we are confronted by a perplexing difficulty in our work, that of the readmission of those who have fallen after commencing a new life.

This is a question that cannot be decided by rule; each individual case must be judged on its own merits.

If we find that the applicant for readmission is not possessed of a desire for thorough reformation, that he only wishes to recover from his debauch in order that he may return again to his excesses, we ought not to readmit him, though he has fallen but once. If, on the contrary, we find him an earnest man, falling through weakness, who after each fall rises, struggling to attain to a better life, then we should readmit him, and assist him, though he fall time and again; for eventually, by God's grace, he will obtain strength and steadfastness; such is the history of some who are now respected and honored members of the community.

But there are some who seem to fall habitually at stated intervals of one, or two, or more years. There are those who argue that the man who has stood upright deserves no sympathy if he falls, but your Executive Committee do not think so. We have no authority to doubt the earnestness of that man's purpose, nor can we measure the happiness that the Home bestows upon families when it secures one or two or three years of sober life to the head and breadwinner of the household. A wife is for so many years

preserved from health-destroying, enslaving labor; children are for so many years comfortably clad, nurtured and educated. We can estimate the value of these things, and who will say we ought not to secure them by readmitting the fallen man.

With all the discouragements that follow from failure, there is much that is encouraging, we see so many restored to their families, to society, and the Church, that we gratefully praise God for the blessings which have followed the labors of the Franklin Home.

While we cannot be too emphatic in the statement that drunkenness is not a disease, we are compelled to say that nearly every man admitted is diseased in body and impaired in mind to such an extent as to require for him a few days' seclusion in an apartment which, for want of a better name, we call our "infirm-ary," or sick-room. We require, we imperatively need, three more of these rooms. The Home is hampered and crippled in its work for want of them. Nearly every man who enters the Home should be placed for a few days in one of these rooms before he is introduced to the general society of the Home. We are frequently compelled to refuse applicants that we would gladly receive, had we the necessary infirm-ary-rooms for their accommodation.

This brings us to the suggestion of another trouble that grievously perplexes your devoted Superintendent and the Executive Committee. There are in this city hundreds of men, outcasts from society, men whose families and friends have renounced them as hopeless. They were once bright, good men. They would reform

if there was a half-open door for their return to society. The Home, from its own funds, and with the assistance of the Godwin Association, has admitted a large number of these men, many of whom have been returned to their despairing families, blessings to them and ornaments to society. Many more could be admitted and reclaimed, if we had the means to maintain them until capable of procuring employment.

The common experience of all who read this Report will suggest to them that the Home must have constant demands for all kinds of apparel with which to clothe its applicants, and make them comfortable and presentable on appearing among the other inmates, and on going out into the world for employment. This may seem like a trifling matter, but it is one of serious difficulty to the Superintendent, and it is one that a little thought on the part of our friends would entirely remove. There are few families who do not have garments no longer in use, that would be most useful in the Home. It is hoped that many who read this will make up a bundle, and notify the Superintendent when and where to send a messenger for it.

The Franklin Home is a Christian Home. Religion underlies every effort made for the reformation of the fallen. It extends its charity to all, but it encourages no man to hope for reformation except through Divine assistance. It is a Christian home that makes no difference in creed, but seeks to acknowledge God in all its ways. Prayer and praise are the habits of the household. Each inmate retains, unchallenged, his own particular faith, but all are expected to reverence God and respect his worship.

There are two incidents of the Home's work which your Committee are satisfied the community at large does not understand. The first is a series of social festivities; the second is the Godwin Association. Man is a social being. His nature requires something in the form of social festivities, something that shall be an event in the routine of life, something to be anticipated and remembered. From the time when the Home was instituted, there have been stated periods for festivity.

As it was observed that the men who became graduates of the Home were active men, participating in the excitement of political life, it was suggested that it would be well to parry the temptations of election day. Accordingly there is an oyster supper, to which all graduates are invited on the night of every general election.

Thanksgiving has its dinner, and festive gathering in the Chapel for all friends of the Home. There is always a Christmas-tree celebration, to which the children of many families, and their mothers, look for substantial gifts and many blessings. In all the round of Christmas celebrations there is none more home-like, more enjoyable, than that of the Franklin Home.

On the Fourth of July there is an all-day reception of the graduates and their friends, ending with a joyful Chapel meeting in the evening. Thus it is that the chain which binds the graduates and their families to the Home is kept ever bright and unbroken.

The Executive Committee feel impelled to speak more at length of the operations of the Godwin Association than they have in the past. The members of

the Association have been especially active and their work satisfactory in the highest degree. They have contributed 420 dollars for the board of inmates who were brought to the Home by the Visiting Committee of the Association. Thus hundreds of men have been redeemed by the efforts of those who have themselves experienced the benefits of the Home. Never have the Thursday night meetings been so well attended as during the past year. Your Committee feel assured that to these meetings much of our success is due. Attendance upon them is a privilege that few appreciate at its true worth. So potent is their influence that we have never known a member, regular in his attendance, to fall back into the ways from which he had been rescued. The graduate who is for any reason unable to attend these meetings, is bereft of the most powerful weapon to fight against his own evil inclinations. We do not say that one who wilfully absents himself from these meetings will fall again, but we do say that the probabilities of his remaining steadfast are greatly diminished.

Your Committee cannot close their Report without an expression of the obligation which the Home owes to its Superintendent, Mr. Gibbons. His zeal, tenderness of heart, and intelligent administration, have produced results which none can fully know, save those who, like ourselves, have the opportunity of daily observation.

The Institution was never before so like an ideal home, and we are glad to say that its admirable management is cheaper, as we believe, than that of any

other charitable institution in America. Much more is done with the same amount of money, than others have been able to accomplish.

The recovery of Samuel P. Godwin, the honored President of the Franklin Home, from his recent illness has been the cause of devout and heartfelt thankfulness to God, by all engaged in our work.

FREDERICK SCOFIELD,
Chairman of Executive Committee.

SUPERINTENDENT'S REPORT.

The year just closed completes fourteen years of the Home's existence ; and whether we view the work accomplished during this one year, or examine the fruits of our labors for fourteen years, our hearts are filled with gratitude for the blessings showered on us, and the protection of a merciful God.

After fourteen years of practical work, with our experience enlarged, with the evidence of the good accomplished which is reflected in the lives of the sixteen hundred men who are now out in the world reformed, we enter on our fifteenth year stronger and more encouraged to continue in the good work so unostentatiously begun April 1st, 1872.

The bare statement of the fact of so many men being reformed does not convey an adequate idea of the work accomplished. To take an inebriate and keep him sober for a time is, in itself, a humane act to the man, his family and friends, but the aim and object of the Home is higher and holier than this. It views every man applying as a brother, the victim of a debasing sin, it realizes that in the indulgence of the sin, the physical man has been impaired ; *the man is in a diseased condition of body and mind.*

For this condition the Home has its remedies ; but then the question becomes one of graver importance, it is no longer a question of human skill, but of salvation and it involves a thorough understanding, on the part of the man, of the causes and associations leading to his

sin, and he must be carefully warned lest pride find an excuse, instead of the cause ; it involves sincere repentance for the past, and a firm resolve for a better life.

How all this is brought about is fully set forth further on. During the year just past a larger number of inmates has been received than in any former year. The applications for free admission are largely on the increase, and in every case where it was consistent with prudent management, they have been received. There is a growing want in this connection that at times cripples our efforts; it is the want of more infirmaries. When it is understood that eighty per cent. of all the applicants for admission are subjects for infirmary treatment, and that we have but four Infirmary Rooms, it will at once be seen that if we are to receive inmates to the full capacity of the Home, or increase our number, then more infirmaries are an imperative necessity. The next great difficulty is want of clothing. Many men who apply to us, are homeless wanderers, with nothing left them but the memory of happier days ; men who, though enslaved by the debasing appetite for drink, long for a better life ; how are they to reach it without a helping hand? We stand ready and willing to aid them ; but the first great necessity is a complete change of clothing, which is not at hand in the majority of cases. We feel confident that if the public understood how valuable clothing of all kinds would be to us, even cast-off clothing, this embarrassing want would be relieved and a very painful part of our labor removed.

The tables hereto attached give in full the history of the work for the last year, and I am sure they will be

gratifying to all who take an interest in raising up men who have fallen through the great vice of intemperance.

If affords me pleasure to say to the Board of Directors and the Contributors of the Home, that we can positively assert, that out of the whole number that have been in this Home, sixteen hundred are standing to-day, monuments of the goodness of God, blessings, to their families, and living evidences of the efficacy of the Home's teachings.

As has before been said, a Report of this Home has a dual character. First, it is just what the word "report" implies, and second, it must partake of the nature of an explanation of the objects, of the Home, its principles and methods.

The Twelfth Annual Report, issued in April, 1884, set this forth in full, and as there has been great demand for that Report, it has been thought best to reprint it, as a declaration of the Home's Principles, and Teachings.

THE OBJECT OF THE HOME.

The greatest difficulty we have to encounter, is the apparent inability of the public to comprehend the real object of the Home, to understand the difference between a hospital where drunkenness is called "alcoholism," and treated as a physical disease, controllable by purely physical remedies, and a Christian Home, that for a time affords the drunkard a refuge from the temptations and opportunities to indulge in a vice of which he became a victim, even before he knew the nature of it; and whose teachings and in-

fluences are expressly designed to help him overcome that vice, if he is honest in his desire to do so.

And yet, when we recall the labored efforts of doctors and doctrinaires to class intemperance among the physical diseases afflicting the human race, despite the demonstrated inability of science to cure or even to specify its symptoms, it is not surprising that the public should have only the most confused ideas on this subject.

On the contrary, it is but natural, that the general reader should experience the utmost difficulty in arriving at a definite understanding of a question, purposely involved in the greatest mystification, or should be unable to separate the plain truths of the subject from the mass of theories and words in which it has been, and unfortunately, is still enveloped.

To simplify this difficulty, we will begin by giving a brief summary of the history of the Home, which will prove serviceable in dispelling this intentional and misleading mystification, and in making its object and purposes evident to all.

In the early part of 1872, a number of temperance workers and philanthropists came together to devise some plan for ameliorating and improving the condition of the inebriate. Various methods were suggested, among which was the establishment of a Reading Room for Temperance men, which might be utilized as a shelter for the inebriate. This was followed by the appointment of a Committee to prepare a plan for the establishment of a Reformatory Home and a Temperance Asylum for Inebriates.

The Committee had several meetings, and event-

ually reported a plan of permanent organization for a Home, to be called "The Franklin Reformatory Home for Inebriates."

Animated and governed by the warmest and deepest sympathy for the misery and degradation of the wretched victim of intemperance, the object of those engaged in this work was perfectly clear, but they yet had no well defined plan of action by which this object was to be accomplished.

Their idea was first to give rest and food to the body, in other words to restore the man's physical strength to enable him to obtain employment.

Those who were able to pay were to be charged a reasonable rate, and those without home or friends were to be taken free as far as the means of the Home would permit.

This was in itself, a noble idea, but in carrying it out practically, a great essential for reformation was found wanting, and that was the absence of religious influence, which should be combined with physical and intellectual means to insure success.

About this time, Mr. Samuel P. Godwin, President of the board of Directors, called to his aid a number of Christian ladies and gentlemen, and from their joint thought and effort, the present plan of management for the home was matured.

As soon as publicity was given to the fact that a Home for Inebriates was open, the managers found themselves confronted by two problems, presenting the greatest difficulty. First: Was the Home to treat its beneficiaries as the victims of a disease transmitted to them, as a consequence of the intemperance of a

father or grandfather? or Second; was it to regard the inebriate as the slave of an appetite, created and fostered by the use of alcoholic poison, under whatever name it was disguised by society.

In determining how it should regard the objects of its future care, the Home preferred to consider the drinking man and the facts connected with drunkenness, as they presented themselves in every-day life, rather than the conclusions of fanciful theorists.

Unhappily for society, it is not left to us, to prove the existence of the terrible evil of intemperance; its victims are so numerous, and the consequences resulting from it so appalling and so near to every member of the community, that the cry now is how to meet and overcome the monster that is invading so many homes, and bringing shame and misery to so many hearts.

Nor do we have to look far for its proximate cause; on the corners and scattered along the main thoroughfares stands the attractive saloon, inviting the unwary youth, who ignorant of the danger and proud to show his early freedom from parental restraint, falls an easy victim to the corrupting influence of this gilded sepulchre of vice.

Among the wealthy are to be found club-rooms, where luxurious indulgences insidiously undermine the virtue and manhood of their frequenters, while the poor have their dens reeking with filth and profanity, the training school of crime.

In the homes of the merchant, banker and the professional man are the buffets with their costly wines and foreign liquors, and in the alleys, where toiling poverty is crowded, are the beer sellers and grogeries,

the black bottle and broken pitcher ; while in the Alms-houses and penal institutions are herded together drinking men of every class, all of whom, unite with the beggar on the streets, in asserting that liquor is the immediate or remote cause of their ruin.

Everywhere in life can be met, men of the most brilliant talents and refined sensibilities, staggering side by side with the most depraved.

The question then presented itself, "why do men drink ?" - Some interested men, assuming to be very scientific, have boldly advanced the theory that the passion for alcoholic stimulants is a *disease* over which the victim has no control. This theory was eagerly adopted by many physicians, whose patients were of a class that would not listen to the unpalatable truth that they were drunkards, but had no objection to being treated for "dypsomania," or "incipient alcoholism."

The Home unhesitatingly rejected the idea of "disease," as the logic of that theory must necessarily leave the inebriate a fit subject for the hospital or the Insane Asylum. It saw in it not only a pernicious and dangerous fallacy as it affected the drinking man, but a blasphemy against God, who is thus made the author of sin ; it is destructive to the idea of free will, by relieving man from all moral obligation and responsibility.

"The disease theory," or inherited tendency to alcohol, necessitates the acceptance of the fact that this diseased appetite for liquor is part of a man's birthright, from which he can no more escape than from the color of his eyes, the peculiarities of his dis-

position, or his tendency to consumption, to mental feebleness or violent insanity. It means this or nothing.

But to say that men may inherit a tendency to drunkenness as they inherit a natural predisposition to other sinful indulgences, is simply to affirm what Scripture teaches: that "man is born in sin," and from the cradle to the grave has to fight against it in one form or other, according to his disposition or surroundings. "The life of man on earth is a warfare" and victory is only promised to him who fights to the end.

Nowhere is man told, that it is useless to battle with the temptations peculiar to his temperament or position, because he has inherited from his parents a tendency to these sins and will not be answerable for them. Such a doctrine, if put in practice, would subvert society and change the world into a vast menagerie, in which men with dangerous instincts would have to be confined like savage beasts for the protection of the weak.

The logical outcome of this theory would take from the drunkard, as well as the murderer and thief, all individual responsibility; and as a sense of responsibility must precede even the desire to reform, this theory is manifestly incompatible with the very object for which the Home was established.

The Home, by taking this ground, has opened a wide field for discussion, but if truth be the object sought, the most thorough discussion will but prove its position and clear the question of the rubbish that ignorance or pretended science has thrown around it.

We acknowledge undoubtedly that children inherit certain elements of character, certain qualities of mind and certain talents from their parents. The sons of warriors will inherit a martial spirit, and in their country's need will take the front rank, born soldiers.

The descendants of orators, poets, painters, musicians or actors will unquestionably possess from birth a natural inborn tendency and aptitude for the particular art in which their progenitors excelled.

Nor is this all; this inherited bias of mind or faculty, is frequently so irresistible that every attempt to curb or suppress it proves wholly unavailing; the born poet or artist will be poet or artist in spite of every obstacle. But in such cases this "inheritance" manifests itself even in childhood.

The born poet "lisps in numbers," the predestined painter makes chalk or charcoal sketches on floor, wall, or even on the rocks; while the embryo musician is strangely moved by the hum of insects or his mother's lullaby and revels in the song of birds.

Another significant fact is that "inherited" talent is not subject to the caprice of sex—the girl is no less absolutely under its domain than the boy; and the woman must follow her inborn tendencies just as submissively as the man. The same impartial disregard of sex is observable in cases of inherited consumption or insanity. None of these infallible evidences of "inheritance" can be found in the "inherited disease," intemperance.

The Home does not presume to say that there never has been an instance of a child cursed with an

unrestrainable and uncontrollable tendency to drunkenness.

There have been children with two heads, with four arms and no legs, and doubtless there will be such monstrosities to the end of time. But the Home does say that the *child* who gets drunk in obedience to a natural instinct and irresistible impulse is as much a monster as the child with two heads, and one is as rare as the other.

The Home unhesitatingly affirms that the artistic taste and temperament which the child has "inherited, be that child girl or boy, always manifests itself in its tenderest years. Is this ever the case with "inherited" intemperance? Is it not a well known and universal fact, that long continued evil example, constant habit, and years of indulgence, invariably precede every development of what is called "inherited" intemperance?

Where was the "inherited" disease during all the years which elapsed between infancy and manhood? Or is it scientific to say that a "disease" is inherited" which attacks only the males, and is rarely, if ever, discernible in the female children of the same parents?—that is, in plain English, a man may, and does, "inherit" drunkenness, but a woman must make a drunkard of herself.

But the Home denies that science ever accepted or endorsed the theory that intemperance is an "inherited" disease. Twenty years of discussion and investigation, without results, shows that it has not secured the sanction of science.

In this age of progress, medical science has made

such giant strides and startling discoveries, that it may almost be classed among the exact sciences. Given certain physical symptoms and conditions, the man of science has no difficulty in determining the disease, discerning its cause and alleviating, if not curing it with certain remedies. Brain, heart lungs, liver, nerves and blood all have their different diseases, any one of which is easily recognizable, and may be ameliorated, if not entirely cured, by certain treatment or remedies administered by the skillful and intelligent physician.

Consumption, epilepsy, insanity, and even imbecility, have all yielded, partially at least, to the resources of science; but where is the case in which, unaided, science has contended successfully with habitual intemperance?

Where is the reformed drunkard who has been cured by science alone?

If we accept the teachings of the Bible, we must believe that "no drunkard can inherit the kingdom of Heaven," and the Home will not admit that God can be so unjust as to exclude a man from heaven because his intemperate ancestors entailed upon him a disease which defies all the resources of the healing art.

Let it be clearly understood that disease, in the sense in which the word is used in this controversy, is merely an unhealthy condition of the body or mind. There should be no quibbling about this word.

If, by "disease," these theorists refer to a purely moral affliction or condition, then the Home asks, "What has science to do with morals?"

Science may make a diseased man healthy, may restore a lunatic to reason, may prolong the life of the consumptive; but it never led to the abandonment of any habit—good or bad.

No; science, with all its wonderful and magnificent power, has its limitations; it is but the handmaid of that higher domain, that it may serve, but cannot enter; it can cure the body, but it cannot reach the soul, the nobler part of man.

Religious influence, only, has the power to awaken the conscience that has been deadened by intemperance, to strengthen the will that has been weakened by repeated sin, and to renew the whole nature of man that has been degraded by the slavery of this vice.

The theory which sought to class the intemperate man as a "Dypsomaniac," the victim of an "inherited disease," was thus found to be wholly untenable, irreconcilable with well known physical phenomena, and at war with the elementary requirements of morality and religion.

The Home, therefore, took the broad ground that the inebriate was primarily the victim of society; that wholly unconscious of the dangers attending the use of alcohol, by conforming to the usages and customs of society in the seemingly harmless practice of moderate drinking," he had acquired a taste for intoxicants; that the taste soon became an appetite; that the indulgence of the appetite developed into a confirmed habit, and this habit had made him its slave.

Having reached this conclusion as to the proper light in which to view the victim of intemperance, the

Home had next to adopt some clearly defined plan of action, whereby its proposed reformatory work might be made permanently effective.

Manifestly, the first step was to withdraw the inebriate from evil companionship ; to afford him a shelter from the temptations he was no longer able to resist ; and to give him an opportunity to recover from the physical, mental and moral prostration produced by the excessive or continued use of alcoholic poison.

Had the Home contemplated nothing more enduring than the temporary alleviation of the physical sufferings of the drunkard, its purpose might have been accomplished by giving him a night's lodging, a wholesome meal and a few words of good advice. But it was obvious that the good resulting from such a course must be of the most transient character.

Even in cases where the inebriate was sincerely anxious to amend his life, much more than this was necessary to give him a fair opportunity to carry his good resolutions and earnest purposes into effect.

With every disposition and desire to abstain from the poison which had wrought his ruin, he lacked the mere bodily strength to withstand the cravings for the stimulant which continued indulgence had led him to regard as indispensable to his comfort, if not to his life.

Drugged as the man is with alcoholic poison, and with every vital function enfeebled and otherwise impaired, any appeal to his deadened moral sensibilities must fall on inattentive or heedless ears ; the

only sensations of which he is or can be distinctly conscious, are the pangs of bodily suffering.

As a matter of fact, his present professed anxiety for reform is, in reality, nothing more than an expression or manifestation of the mere animal instinct, which prompts him to seek escape from continued pain.

To lead a man in this state to recognize or appreciate the moral aspect of his condition is almost impossible; to talk to him then of the love and mercy of God as his one hope of redemption, would be to "cast pearls before swine;" and to ask him to find relief or comfort in prayer, would be to offer him a stone, while he was crying for bread.

Hence it is that the Home regards a man in this condition, as diseased both in body and mind—the inevitable consequence of his habitual violation of the law of God and the laws of health in the *sin* of drinking.

The object of the Home, therefore, may be briefly stated in these words: Viewing the inebriate as both an invalid and a sinner, it set itself to the task of first restoring him to his normal physical and mental condition; then of rousing his dormant conscience to a proper realization of man's moral and religious duties and responsibilities.

To accomplish this object, it proposes to deal less with *drunkenness itself* than with the associations, feelings and thoughts by which drunkenness is rendered possible.

And here is where the practical charity and wisdom of the Home are most prominently displayed.

To take the inebriate, keep him till he was sober

and then bid him go and sin no more, would be only doing what is daily done in the Almshouse, House of Correction and the different station houses of the city.

It would be to ignore the important fact that the man was weakened in his will, his faculties obscured, his nerves shattered, and his whole system so prostrated as to make it almost a physical impossibility for him to form or carry into execution any good intention.

As the only means of carrying out the object of the Home as above explained, it was decided to adopt a system or method of treating inebriates, which should harmonize with its object, and which may be briefly outlined as follows.

THE METHOD OF THE HOME.

When an applicant for admission to the benefits and privileges of the Home presents himself, or is presented by his friends, he or they encounter no tedious formalities or exasperating circumlocution. The requirements are few, simple and obviously necessary.

The identity of the applicant must be clearly established, otherwise a fugitive from justice might find within the Home an unsuspected hiding place from the officers of the law. He must give an assurance that he comes voluntarily and will strictly observe and obey all the rules of the house, otherwise he might justifiably refuse to submit to the wholesome and necessary regulations designed to promote the object of the institution and secure the

comfort and welfare of its inmates ; and furthermore he must distinctly declare it to be his sincere wish and intention to reform, otherwise he might use the Home, merely as a place, where he could more speedily recover from the effects of his latest debauch.

[In cases where the inebriate is unable to give these assurances, the statements of his family or friends are received as sufficient, until he is in a condition to act on his own responsibility.]

Nothing further is necessary to secure admission to the Home, but these requirements are inflexibly insisted upon.

The subordination of monetary to reformatory considerations is one of the peculiar and distinctive features of the Home.

Notwithstanding the fact that, having no endowments, the institution is mainly dependent upon the board of its inmates for support, it was contemplated from the start to carry at least one-third of its inmates free of charge, and nearly one-half of the large number who have enjoyed its benefits, have never been called upon to pay, and never have paid one cent.

If the applicant be a proper person and a permanent resident of the State, after complying with the requirements already specified, he is at once received into the family of the Home, and if his circumstances are such as that neither he, nor his friends are able to pay his board, he becomes a free inmate. Nor is there any difference between

the treatment of the free inmate and that shown his more fortunate fellow-sufferer who pays.

The latter may occupy a room alone, or with but one companion, but they are all served at the same table and receive the same fare. The same care and attention, the same admonition and advice and the same considerate solicitude are bestowed upon all.

The Home is a Christian institution, doing God's work among His fallen children, and in this work it recognizes no difference between the millionaire and the pauper.

The financial status of the inmates is known only to the officers, and they are studiously careful to avoid anything in speech or manner, which would enable the inmates to know who pay or who do not.

Those able to pay are charged a reasonable board, according to their means. By this it is to be understood that the Home makes a distinction in favor of its poorer inmates.

Recognizing the fact that drunkenness levels all distinctions, and that poverty should not be permitted to stand between the penniless inebriate and the opportunity for reform, the Home feels it would be unjust to demand of the man who makes but one dollar a day the same compensation that it requires of the man who makes three or four times as much. And therefore, while it charges an extravagant price to no one, it asks less of the man whose earnings are small.

Reason and experience have united to prove that

high prices are more likely to interfere with, than to promote, the work of permanent reformation. High prices are calculated to attract to a Reformatory Home only two classes ; those who wish to recover from the effects of their last debauch and regain the physical strength to begin another, and those whose families and friends are willing to pay any sum to keep the drinking man from being offensive at home.

This is borne out by the records of our inmates which show that the great number of those whom the Home has had to discharge, because of failure to yield a prompt and cheerful obedience to the rules, have been those who were willing to pay the highest board.

• It may be well to state here that well defined cases of *mania-potu* are never received, as properly speaking, they are merely hospital cases.

The sufferer cannot give the required assurance that he sincerely wishes to reform, and his friends cannot do so for him, as they have not attempted to place him in the Home until he has become unintelligible on every subject.

So far as the wishes and purposes of the friends in such cases are concerned, experience shows they have only sought to use the Home as a convenience and to reduce the expenses of recovery ; our highest price being one-third less than the lowest charge made by a hospital.

A last and most conclusive proof of the impropriety of admitting such applicants, is found in the fact, that so soon as the man recovers, he demands his discharge. The object of his stay (the cure of a violent attack of *mania-potu*) having been accomplished, he

goes back to the world to renew his habitual violation of God's laws, while those cognizant of the fact, sneeringly point to him as "another failure" of the Home, and complacently declare it impossible to reform a drunkard.

The inebriate, who is both a proper person and proper subject for reformatory work, is cordially welcomed, and from the moment of his admission he becomes an object of vigilant care and tender solicitude. He is immediately taken to the infirmary to receive such medical treatment and careful nursing as may be required to restore his broken bodily health. In the infirmary, he is exclusively under the charge of the Home's most faithful and capable physician, Dr. James Graham, who ranked deservedly high before coming to the Home. His skillful, humane and conscientious treatment in cases the most complicated, and under circumstances the most discouraging, has under God, saved many valuable lives, thus giving the Home a smaller percentage of deaths, following the abandonment of the drinking habit, than can be shown by the records of any similar Institution in the land. To appreciate Dr. Graham's valuable services, it should be borne in mind, that more than eighty per cent. (eighty-five in every hundred) of those received require medical treatment; and that despite the general opinion and the prevailing practice, alcohol is never used as a medicinal agent, or to enable the patient to bear up against the terrible reaction, almost inseparable from the cessation of its habitual excessive use.

In the infirmary, the man is regarded and treated as

an invalid. The ravages of alcohol have left a diseased body, a weakened mind and a deadened conscience. Before the mind can be appealed to with any hope of success, or the conscience can be aroused the body must be brought back as nearly as possible to its normal condition.

Therefore the reformatory work proper, is for the time subordinated to physical restoration. The sufferings of the patient at this time are naturally very great.

Stomach, blood, brain, nerves, all have to pay the penalty of the continued disregard of God's law, and of the habitual violation of the laws of health.

The diseased organs refuse to perform their natural functions; food is repugnant to a system long supported only by excessive and unnatural stimulation; the life current flows sluggishly through the arteries and veins formerly filled with liquid fire, while the whole animal organism rebels against the efforts to restore it to its natural condition.

The victim is consumed by an intense craving for the poison so long used, and against which his forlorn condition is an eloquent and emphatic protest.

Fortunately for the sufferer and his assiduous and sympathetic attendants, this struggle of nature with the effects of alcohol, is but of short duration.

The skill of the doctor, supplemented by the sleepless watchfulness and tender nursing of the Hospital Steward, and his assistants, succeeds in twenty-four or thirty-six hours in bringing the patient to a condition in which medicine and food produce their natural and beneficial results.

But this contest between nature and a deadly habit, leaves the stalwart man as feeble as an infant and almost as helpless.

And here the advantages of another peculiar feature of the Home's methods of dealing with intemperance are strikingly apparent. During all his sufferings, this man is watched and attended by those who know exactly what he endures from their own past experience. All the officers and employés are children of the Home. They have borne the same pangs, they have been reduced to the same helpless feebleness. A vivid and ineffaceable recollection of their own former state, stimulates their sympathy and quickens their apprehension.

The sufferer is never for a moment left alone. Night and day by the bedside, sits a man as anxious as a mother or sister. Taught by a painful personal experience, this tender hearted watcher sees in the movements of the tortured body, the tossing of the restless limbs, the expression of the pain-pinched features, and the very glance of the vacant eye, the indications of some special want or need, which is supplied as soon as understood.

When these painful sufferings are over, and the patient has been snatched from the very jaws of death, the care of the attendants change their object. The wasted strength must now be restored.

The agony of remorse must be met and counteracted, the consuming anxiety for the future must be allayed, and the gloomy despondency which despairs of final and permanent emancipation from former evil habits must be dispelled.

The orders of the doctor as to nourishing and generous diet are faithfully carried out by the nurses, and something of the man's natural bodily vigor returns,

But with renewed physical strength there comes greater mental activity. For the first time since his admittance to the Home, the patient is able to look back on his past, and try to forecast his future.

The same loving solicitude which watched over and ministered to his bodily sufferings, now strives to alleviate his mental distress.

Tenderly and soothingly he is won from harrowing recollections and gloomy forebodings. He is told that the past is behind him, that God's Providence has given him one more chance to be reconciled to Him, and that gratitude and common sense, alike constrain him to improve the opportunity by an earnest, sincere determination to reform.

He is strengthened with the assurance that God makes no partial credits on the accounts of his debtors, but forgives the liability in its entirety, and he is thus cheered by brighter anticipations for the future. He is not, however, permitted to lose sight of the important fact, that all his sufferings, physical and mental, have resulted from his own acts, and that there is no possibility of escaping personal responsibility for the sin of drinking,

To quote from last report: "Kindly but firmly he is led to face and acknowledge the fact, that his condition is *not* the result of inherited taint, or the combination of wicked men against him; that he is

not a drunkard of necessity, but because of his indulgence in a debasing and sinful habit. At the same time, no effort is spared to convince him that this evil habit can be conquered, if he use conscientiously, all the means placed before him.

“But the work must be done by himself, through God’s help and grace. He must build up a new character, by which he may regain not only his own self-respect, and the esteem of the world which he has lost, but may re-establish himself in the social position from which he has fallen.

“He is further cheered and strengthened in this hope, by the citation of instances, which prove that this is no delusive picture, intended merely to brighten the tedious hours of convalescence, but is fully warranted by the achievements of men in the same situation.

“He is also taught to distinguish clearly between mere regret for the sufferings and privations which liquor has caused, and that true and hearty repentance for sin which must precede any well founded hope for ultimate and complete reformation.”

These ideas are imparted to the patient by conversation, and by discussing his present condition, and the causes to which it is attributable.

At this time no effort is made to acquaint him with the methods and agencies upon which the Home relies to accomplish his reformation, nor is there any attempt to implant and develop the profound moral and religious truths upon which that reformation must rest if it is to be permanent.

Thus far he has only been prepared for the acceptance of these important truths, so essential to his reclamation here, and his salvation hereafter.

In the majority of cases, the treatment is so successful, that by the end of the third day, the invalid is sufficiently restored in body and mind to be discharged from the infirmary and take his place among the family of the Home, whose members have passed through the same trials and sufferings so fresh in his own experience. Reaching the room assigned him, the convalescent finds everything necessary to his comfort, and is insensibly impressed by the air of quiet, restful repose, and cleanliness, so strikingly in contrast with the excitement, turmoil and noisome odors, with which his drinking experience has made him familiar.

Unconsciously, and without suggestion from others, there springs up a desire to bring his life into harmony with his new surroundings.

In the library he finds all the daily papers and a number of books, many of them having a direct bearing on his own past life, and the means of successfully combatting the temptations most likely to assail him in the future.

In the conversation room he finds several of his future associates discussing some topic in which they are interested, and notices that even the most positive differences of opinion are upheld with courtesy, moderation, and respect for the views or convictions of an opponent, and he at once acknowledges the wisdom of Rule 5th, which says: "Profane, vulgar and unbecoming language, and discussions on politi-

cal or religious subjects, which may lead to strife and dissension, cannot be allowed."

In the leisure room and court yard, he notices perhaps, less restraint, but observes that even here, freedom does not degenerate into license of speech or manner.

When the gong sounds for meals, he is conducted to a commodious and comfortable dining room, and takes his seat at a well appointed table, abundantly supplied with wholesome, substantial food, that is best calculated to import renewed strength and vigor to a body and mind enfeebled by alcohol.

By the time he has taken the first meal with his new companions, the repentant inebriate has lost the sense of loneliness and strangeness which he naturally felt on his introduction to a family in which he had no acquaintances, and which he has entered under such painful circumstances.

On his return to the library he engages in conversation with the older inmates. It is at this point that the advantages of a prolonged residence in the Home become strikingly evident. The new comer immediately discovers that so far from being regarded as a stranger, he is frankly and cordially welcomed as a friend and as a brother. The distrust of others naturally growing out of self-distrust, is disarmed by the quick and ready sympathy and encouragement he meets on every side.

The terrible feeling of abasement and self contempt which habitual drunkenness invariably entails, gives place to hope and confidence, as he begins to realize that others have been raised from a degradation as

deep as his own ; the flickering spark of manhood, struggling to reassert itself, is fanned to a fresher and more vigorous glow, as he learns that the drunkard can be reformed, and is able in his new life to command the respect and esteem of his fellow man.

Through long, bitter, and sorrowful experience, he has come to regard himself as a social outcast, beyond the help, and beneath the pity of his kind ; and it is with grateful surprise he learns that the Home teaches its inmates to respect their own manhood as the surest means of compelling others to respect it, and enforces its instruction by an unfailing recognition of this manhood in the drunkard, in all its dealings with him.

The new inmate sees on every side cheerful, hopeful, and confident men, who tell him, with deep felt gratitude, that they too, had sought in the Home a refuge from the horrors of a drunkard's life, preservation from the shame of a drunkard's grave, salvation from the dire penalties of a drunkard's hell—and had found them all.

Present and former inmates unite in the same tale of seemingly hopeless misery and marvellous rescue, differing as to details, but agreeing in all important facts. Startled by the gleam of light suddenly breaking through the darkness in which he is groping, anxious to grasp the certain hope thus unexpectedly presented to him, yet dreading to add to his many bitter disappointments, the perplexed man, endeavors in solitude, to go over the matter in his own mind and to reconcile the wonders he has heard with the despondency he feels.

In the privacy of his room or in some retired spot, he sits down to reflect on all this, and as he recalls the several experiences of those with whom he has conversed, is surprised to find that they are not only singularly alike in all essential particulars, but that, up to a certain point, they are identical with his own.

Summing up all he has been told, with his own experience, it amounts to this. The results of drinking had become in time, utterly insupportable to the drunkard, as well to his family and all connected with him ; he was unspeakably miserable, for all hope had left him, when he most needed hope ; in the noon day of life, his sun was darkened by an eclipse, which he felt would last forever ; unworthy associations and practices had become the sole food of his memory, for he had sought happiness in debasing sensual pleasures, that blight the intellect and deaden the feelings. To such pitiful wrecks as himself the Home had offered a refuge, and within its walls they had found new influences, and new aspirations for that higher and worthier life the Creator intended man should lead ; they had found consolation in the assurances of divine forgiveness for the past and formed fresh hopes for the future, with a desire to recommence life in earnest and spend the remainder of it in a manner worthy of an immortal being.

The result of this review of the personal experiences related by those with whom he comes in contact in the Home, is to force upon the new inmate the question, "cannot I receive the same benefit by using the same means?" The idea of his restoration to a good and useful life is regarded less as a doubtful possibility,

and more as the assured result of a given line of conduct, and as the cheering hope takes firmer hold on him, he begins to ask by what means it may be realized.

It is at this time that the real reformatory work of the Home begins. Prior to this the efforts of the Home have been limited to restoring the inebriate to bodily and mental health.

This accomplished, the necessary effect of association with others, once as helpless as himself, is to arouse the conscience and prepare him for the reception of the religious truths, through which alone permanent reformation is possible.

This favorable condition is promptly utilized by inducing him to take the following steps.

First. Rigorous and unshrinking self examination as to the causes which led to his downfall. He is cautioned to make this examination thorough, honest, and unsparing; avoiding all cowardly excuses and pretences of self justification. He is warned that this will prove painful and humilitating, but that it is indispensable as the first step toward amendment.

By combining timely suggestions with pertinent inquiries, and truthful though not harsh comments on the admissions elicited, he is slowly but surely led to see that his fallen state is directly traceable to disregard of religious association, observances and duties, and to the habit of making worldly pleasure, unnatural excitement and the selfish gratification of the moment, the chief, if not the only object of his life.

Second. Acknowledgment that his course of life

has been one continued series of offences against God and His laws.

Third. Feeling the necessity of imploring God's mercy and obtaining His pardon.

Fourth. Recognition of inability to do right, even when his own reason renders the right evident, unless he be upheld by God's grace, and his life governed by love for this beneficent and compassionate Father.

Fifth. Acceptance of God's promises of mercy and forgiveness, made known to man in His Holy Word, and belief in the assurance that His grace is never withheld from those who earnestly seek it.

Sixth. Recognition of the fact, that the work of ultimate and permanent reformation is now in his own hands. But while a loving and tender Father offers the means through which he is to be saved, he must not expect special miracles in his individual case. God does not require impossibilities, but He does demand that the sinner faithfully use the means so mercifully offered him; and he cannot expect God's grace to uphold him in his struggles to reform if he continue to drink whiskey, or expose himself to the danger of drinking. "He that loves the danger shall perish in it," hereby proving the necessity of not only avoiding the sin itself, but the occasion of sin, and if he reject these agencies, brought so providentially within his reach, and so necessary to his present condition, he will, himself, be responsible for his failure to reform.

Seventh. Realization of the Home's purposes and object in dealing with the drunkard. He must understand, clearly, that it does not propose to merely cure

his drunkenness but to show him how to change or control the associations, habits, thoughts and feelings which lead to drunkenness.

The disagreeable and painful facts of his position in relation to his duty to God, to his family, to society, and to himself, once made perfectly clear to the understanding of the man, the responsibility of the Home ceases. The remainder of the work must be wrought out by the man himself, in the fear and love of God.

The work of the Home in bringing the inebriate to a thorough understanding and complete realization of these necessary truths is both difficult and delicate. Difficult, because it has to combat and counteract not only the demoralization caused by rum, but the evils of a pernicious social education, and false views of his own personal agency in working the ruin of his life. Delicate, because it has to cautiously and judiciously adapt its methods to the peculiarities of disposition and temperament of each individual case.

It is not claimed that all of those who seek the shelter and aid of the Home accept and live up to the instructions they have received and the opportunities they have enjoyed.

On the contrary, owing to the different grades of men, and their great variety of characters, which are elsewhere discussed in this report, it is candidly admitted that failures are deplorably frequent.

It is claimed, however, that in a large percentage of the inebriates brought within its influence, the Home fully succeeds in its object of leading the drunkard to hate the sin of drinking, and to eagerly

embrace the opportunity of amending his life by accepting Christ, and becoming reconciled to a justly offended, but merciful God.

The effects of the Home's teachings are not suddenly manifested in surprising or violent changes in the inebriate's customary modes of thought or expression. Nor is any such evidence of a miraculous change of heart expected. The instructions and influences of the Home must be combined and unconsciously absorbed, as it were, producing that gradual change in the repentant sinner's thoughts and feelings which makes a lasting change in his mode of life.

On the contrary, the Home discourages everything which savors of the sensational. It seeks to guide the penitent between the two extremes of unreasoning morbid despondency, and equally unreasoning exaltation.

It warns him, that while the pardoned soul must necessarily rejoice in the consciousness of forgiveness and reconciliation with a loving Father, it is still in the bonds of sinful flesh, subject to human weaknesses and frailties.

It cautions him to avoid extravagant professions of his newly found peace and happiness, which a censorious world is ever ready to stigmatize as *cant*; it shows him how to discriminate between the zeal which is both active and enduring in the good works calculated to promote the best and highest interests of the cause in which it is enlisted, and the wordy promises which only provoke the incredulity of those less fervent than himself, or excite doubts of his sincerity among scoffers; but it impresses on him the important

fact that the Home looks for the evidences of reformation not in what he says, but in what he does in his daily life.

After these instructions have been thoroughly understood, applied and accepted, and the man again mingles with his associates, seeing them going to and returning from their daily work in the world, there comes a critical period in the reformatory work in which he is engaged.

He, who a week before, tremblingly and weepingly protested that his chief desire was to get away from Rum and evil companionship and lead a better life, is suddenly filled with a consuming anxiety about his business. Though for weeks and months he had continuously and habitually neglected wife and children, he is all at once seized with the most painful solicitude for their welfare, and declares: "I am all right, now, and I must go out and get back to work."

The truth is, however, that while the man is nominally sober, he is still under the influence and effects of alcohol, and to permit him to leave the shelter and protection of the Home at this time would be to endanger his final reformation and to invite his return to the life from which he has just been snatched. The unnatural longing for stimulants which he has himself created and fostered, and which the world wrongly calls "appetite," has been lessened but not extinguished; and his newly acquired good habits have not had time to become sufficiently rooted to enable him to battle successfully with the treacherous allurements of con-

vivial companions and the temptations to drink with which society surrounds him on every side.

The position of the Home at this juncture is one of great embarrassment.

Through disheartening and painful experience in scores of similar cases, it knows to a certainty that to allow the man to do as he wishes is to undo all that has been done toward securing his reformation; and that by consenting to this premature intermingling of the cares, anxieties and activities of ordinary life, with the better thoughts and holier aspirations recently planted in his soul and just struggling into life under the favorable influences by which he is now surrounded, it becomes an accomplice in jeopardizing both his future life and his eternal salvation. And yet if the man be obstinate, the Home is powerless to save him from the fatal consequences of his own temerity.

As he voluntarily came to the Home, so he is at liberty to leave it at his pleasure.

We have neither the authority nor the desire to restrain his freedom of action. By his own free will only can he avail himself of God's grace and mercy, and he must be left equally free to accept or reject the means and agencies through which they are proffered.

To control his inclinations and to coerce him to prolong his stay would necessarily make him discontented and excite suspicions as to the disinterested sincerity of the Home in its professed desire to secure only his good.

Constraint might make him a hypocrite—it could never promote his reformation.

But while the Home expressly disclaims any right to control the freedom of its inmates to come or go, it holds it to be its bounden duty to exhaust all means of argument and persuasion to prevent them rushing blindly or ignorantly into any danger. In such cases, therefore, it seeks to convince the man of the folly of his purposed line of conduct.

This is a task of great difficulty always, and in most instances of exceeding delicacy, requiring the utmost tact, patience and forbearance. For it must be remembered, that this half-reclaimed man, honestly thinks himself fully able in body, mind and morals, to resume his accustomed place in the world, and sincerely believes it to be his duty to once more take up the labors of his station in life. In seeking to convince him, that despite this honest confidence in his new strength, he is as yet too much under the dominion of old habits and inclinations to manfully face and resolutely resist them, there is a danger to be encountered. To doubt his firmness and sincere intention wounds his self-love, as it implies that he is weaker than those by whom he is surrounded; but he is assured that it is not so much a fear of his stability, as a desire that he give the teachings and influences of the Home more time to ripen, and his own resolutions more time to strengthen.

Carefully adapting its methods to the peculiarities of the individual, the home conciliates the rebellious

pride of its impatient inmate, by convincing him that it reposes full faith and confidence in his honesty of purpose and sincerity of belief; that the real question is not so much one of individual firmness of will and resoluteness of character, but of the relative power of good and evil in their perpetual contest for supremacy in man's soul. It shows him, that since the creation of man, mere strength of character, unsupported by the habitual practice of virtue, has never been able to resist the wiles and snares of man's arch-enemy, Satan. This general proposition is given a personal signification and application, by inviting his attention to our records, from which he learns that in nearly every case where the wishes and counsels of the Home have been resolutely disregarded, the result has been the return of the self-confident man to his former intemperate habits. While doing this, we at the same time recognize and applaud the manly spirit and the worthy impulse that prompt him to dare everything to provide for the wants of those dependent on his efforts, but by pointing to his past life, we compel him to admit that he can serve them effectually, only by thorough and permanent reformation—and this he must endanger by following his own inclinations, noble and generous though they be.

It again emphasizes its unwavering and unchangeable belief in God's instantaneous acceptance of the repentant sinner, but it also reminds him that this miracle of grace does not divest the penitent of his sinful affections, inclinations and propensities. It illustrates this, by showing him, that as the muscles

of the body become firm and strong only by constant exercise, so robust faith and spiritual vigor can be attained only by continued use—and as human frailties and weaknesses can only be subdued by a vigilant and patient warfare, so time and experience are both needed to test the strength of new resolutions, and give stability to the efforts he is making to form a new character.

If the man take the advice given him, in nine cases out of ten, he stands firm to his promises.

If, however, trusting to his own strength, he disregards what is said to him, he falls as a natural consequence of his own weakness—In some cases the Home is able to again reclaim him, when profiting by his former experience, he is more docile to its teaching; but in too many cases, the poor man throws away his last chance, and loses all by his own presumption.

In the Tuesday evening meetings, the inebriate sincerely anxious to reform, receives every encouragement to shake off the despondency, inseparable from the struggle in which he is engaged, and is further impressed with the beauty of the religious instruction already imparted and the absolute necessity of reliance upon God's grace to uphold him in his new life.

He notices on this evening the arrival of a large number of strangers, who seem entirely at home, and is told that they are former inmates, now residing in various parts of the city, who have come to attend one of the Home's regular meetings, He observes also, that though no formal invitation

is given, they all take supper as a privilege, to which they are entitled, and he learns with surprise that not only is the privilege gladly recognized, but that the Home is disposed to look upon a failure to exercise it, as a slight requiring to be explained.

In the chapel he finds still other strangers seated with their wives, daughters, sisters and friends.

The meeting is opened with Scripture reading and prayer by the President of the Home, followed by hymns of praise and thanksgiving in which all join with grateful, hopeful hearts.

Mr. Samuel P. Godwin then addresses the meeting in plain but earnest and forcible words, contrasting the happiness and delights of a sober and godly life, with the sorrows, penalties and degradation of an intemperate one.

The new comer is again surprised to see a well dressed, happy and confident looking man rise from beside a lady, and beginning with, "when I was in the Home," or "before I came to the Home," or "since I left the Home," go on and tell how, under God's providence, he had been rescued from drunkenness by the Home's teachings and influence; how God's grace was freely given him and how it had sustained him in all difficulties, and temptations, until he has regained in life his position as an honorable and respected merchant. Another follows who is a professional man; another who is a mechanic; and still another who is a clerk; and while they all differ as to details, they all have the same story to tell of gratitude to the Home and love for, and trust in God.

There is no straining after effect, no rivalry in exaggerated pictures of the depths of degradation from which the speakers have been lifted; nor is there any attempt to arraign God, the church, society, or dead parents, as the cause of their sin and suffering. The teachings of the Home have had their natural effect in restraining the innate tendency of converts to highly colored pictures of their past offences, and in enabling them to manfully acknowledge and accept their own responsibility for their own misdeeds.

If a picture of the past be sketched in deeply sombre tints, the attentive hearer soon discovers that it has been done only to bring out the brighter present in bolder relief; if a painful experience is dwelt upon, there is no revelling in self-abasement to magnify the personal importance of the narrator, but to warn others of dangers they may ignorantly incur; there may be a wish "to point a moral," there is no effort "to adorn a tale." If an enthusiastic graduate should unguardedly or injudiciously say aught indicative of a lack of proper respect for the manhood, which the Home would have him cultivate and be proud of, some other graduate, not less zealous, but more wise, will point out the mistake and counteract the bad effect it might have, if allowed to pass unchallenged.

These brief addresses, free from display and personal vanity, but teaching a manly, self-reliant spirit, chastened and controlled by humble trust in God, make their impress upon the heart and soul, so recently a prey to all the anguish of remorse and despair. The sense of shame at having fallen so low;

imperceptibly yields to the hope that he may be raised as high. Men all around him have declared in accents, whose truth none could doubt, that they had fallen as low as he, and they had in words of modest, reverent exaltation, thanked God that they had been "brought out of a horrible pit, out of the miry clay, and their feet sat upon a rock, even Christ Jesus."

The same promises, through the same agency, appeal to him to yield his heart to the same loving Father, and find safety in the same crucified Saviour. Why should he not hope? he asks himself, and leaves the chapel with a new light in his face, a more assured step, a more resolute bearing, and a renewed determination to love God and obey his commandments. He is further strengthened by conversation with the officers and his fellow associates, who cite numerous instances of apparently irreclaimable drunkards who have accepted the teachings of the Home and have been for years rejoicing in the assured hope of salvation. His anxiety for the future wellfare of his family is allayed by learning that numbers of these reformed men have steadily fought their way back into the confidence and respect of the world, and have regained, and still retain, honorable and lucrative employments.

He is thus taught to see and feel the necessity of total abstinence, and at the same time, he is shown how easy it is for the honest and sincere man to practice that virtue.

At this time, he is surprised to learn that while the Home expects him to pledge himself to total abstinence, and a life-long war against alcohol in every

form, it attaches no importance or significance to the pledge itself. In reply to the inquiries this statement naturally provokes, he learns that the Home desires each inmate to understand distinctly that the pledge alone, unsupported by faith in God, affords no shield against the tyranny of evil habits, or the temptations of the world.

These grave and solemn truths are affirmed again and again, to induce that serious reflection which should precede and prepare the new inmate for the Thursday evening meeting, when he will be accorded the privilege of joining the Godwin Association.

This meeting, like that held on Tuesday evening, is essentially and distinctively religious in its character, but is open only to inmates of the Home and graduates whose lives have conformed to its teachings, and who have thus retained their membership in good standing in the Association.

The Godwin Association is at once the child, and by God's blessing, the most efficient auxiliary of the Home. How it sprang into life, by the voluntary action of a few of the beneficiaries of the Home, a few months after its doors were opened; how it has effectively aided the object for which the Home exists, the purposes for which it was organized, and the methods by which its purposes have been wrought out, and what it has achieved, are fully set forth in the Report of its Committee on Records, published herewith as an appendix, and which the Board and the reader will find interesting and encouraging.

There are, however, some features of this Association which should be presented in this report, and

upon which it would be well to dwell here at the risk of anticipating something its Committee may have to say.

First. It is composed exclusively of members of our own family. No one is eligible to membership except the directors and inmates of the Franklin Home.

Second. It is no secret, oath-bound Association, with signs, grips and pass-words; there is no regalia, no initiation fee, no weekly or monthly dues.

Third. It is a practical, mutual-benefit Association in the broadest, best and worthiest sense of the word.

Fourth. It is a Christian brotherhood, each member of which feels that "he is his brother's keeper," and that his religious professions require him not only to sustain and encourage his brother in the Association, but to use his utmost endeavor to uplift his fallen brother.

In these four particulars, the Godwin Association is different from all other bodies of men banded together for purposes of mutual aid and relief; and it is to these distinctive features, that with God's blessing and guidance, it owes its unparalleled success.

All the members having passed through the same sorrowful and bitter experience, they must of necessity sympathize with and desire to assist and encourage each other.

The absence of secrecy and of all monetary considerations, preserves unimpaired the family feeling and influences, originating in the Home, and disarms ungenerous suspicion and distrust, by precluding

the possibility of interested motives. Besides the help it gives to a better life, both in example and word, it sustains the new member till, through the mercy of God, and a re-established manhood, he is able to stand alone.

Then if adversity should assail him, or he succumb to the temptations and allurements so insidiously devised by the devil to attack the reformed man, it hunts him up, and after ministering to his wants, tries by all reasonable means to win him back from the sin which has again enslaved him.

Entering the chapel on Thursday evening, all the recent additions to the Home's family are seated together, immediately in front of the President's chair. The meeting is opened with singing and with prayer by the President, Mr. Saml. P. Godwin, who then addresses the Association, the greater part of what he says being addressed directly to the candidates for admission.

This address is always earnest, impressive, and above all, practical. He begs them to search their hearts, to probe their very souls, and make their choice between the freedom which is in "Christ Jesus," and the slavery of sin. He warns them that the mere signing of a pledge binding them to total abstinence from all intoxicating drink, cannot secure their permanent reformation; if that alone would suffice, such a pledge might be reasonably offered to the drunken man.

What they are called on to do now, is to covenant with God and these their brethren, not only to forever abstain from drink, but to abandon all sinful thoughts,

habits, and evil associations, and by God's grace, lead new lives, and walk in His commandments.

If after carefully examining their feelings and thoroughly understanding all that their act implies, they can enter into this covenant in all honesty of heart and sincerity of purpose, the Association and its officers will joyfully welcome them into the fold of the redeemed.

But if they have one doubt as to their duty, one mental reservation as to their intentions, or if any of them feel that they will take this step merely as a means of temporary escape from privation and suffering, sorrow or remorse, he would beseech such a one to pause before he added profanity of act to insincerity of thought, and withdraw to another seat.

The President's impressive address ended, the obligation of total abstinence required by the Association, is administered to the applicants for membership, repeated by all the older members.

The newly made brethren are now encouraged by the older members with brief but feeling references to their own experience ; the incalculable benefits they have derived from the Home and its teachings, and the necessity of making these teachings the rule of their daily lives.

Family prayers are held in the Chapel on other evenings. Should he think it advisable or desirable, the Acting Superintendent takes this occasion to admonish the inmates collectively, upon subjects that may cause disorder in the house or retard the work of reformation so happily begun with a large number

present. He cautions them against the practice of recalling the various incidents, excitements, or adventures of their past lives of dissipation. He proves to them that by an invariable law governing the association of ideas, every time they recount the "fun," or the "narrow escape," connected with past "sprees," they undo (in part at least) the good effects of their residence in the Home, by reviving the smouldering desire for sinful pleasure; that instead of making a joke of their past sins, they should remember the fate of the unfortunate men, perhaps their own companions, who were called to their final account on their last "*spree*," and if *they* have been saved, they have the more cause for penitence and gratitude. They are, therefore, urged to be very guarded in the unrestrained conversations of the reading or other rooms, and to keep a constant watch upon the "words of their mouths, and the meditations of their hearts."

Occasion is taken at this time to deprecate the excessive use of exciting flavors and condiments, which grow both on the mental and corporal appetite by indulgence, and tend to keep alive the fiery tastes which the use of alcohol has created, and which it is safer to avoid, and thus keep both body and mind in proper subjection to the perfect law of God.

On Sunday morning, all the inmates, privileged by the rules to leave the Home, are expected to attend Church, but no attempt is made to control or even influence their denominational or personal preferences.

On Sunday afternoon, the President, Mr. Saml. P. Godwin, conducts a public Bible study or reading in the Chapel, at which all the inmates are required to be

present. This meeting is largely attended by graduates and strangers. Like all other meetings in the Home, this Bible study is wholly free from anything like labored effort or pretence.

Some passage, verse or incident in Holy Writ is selected, and explained or commented on in the simple and direct method Mr. Saml. P. Godwin has found so effective in reaching the minds and invigorating the religious feelings of his auditors, and enforcing the necessity of man's reconciliation with God, through Christ Jesus.

Divine worship is held in the Chapel every Sunday evening, the services being conducted by different ministers of the various denominations.

The clergymen to whom the Home is so greatly indebted for their services never introduce doctrinal dogma or sectarian belief or practice in their sermons, but teach the simple scriptural truths of necessity for man to secure pardon for his offences and Christ the only means of salvation.

One thing in connection with these services has been a source of great gratification to the Home, and which it is but proper should be acknowledged. The clergymen who officiate appear to be specially anxious to avoid wounding the feelings, or provoking the critical and rebellious spirit so ready to take offence, by singling out the inmates of the Home as an especial and peculiar class of sinners, set apart from the rest of mankind, and preaching at them as if he felt that drunkenness was the unpardonable sin. But, as already stated, the sermons are such as might be preached to any congregation.

RECAPITULATION.

It will thus be seen that the Home proposes to deal with inebriety and to treat the inebriate according to a clearly developed system, the peculiar and distinctive features of which may be summed up as follows :

First. The applicant must profess a sincere desire to reform, and must come to the Home of his own free will.

Second. The diseased condition of body and mind which drunkenness always produces, must be remedied by medical treatment, before the applicant can receive or accept moral or religious instruction.

Third. Drunkenness obliterates class or social distinctions, and brings the brilliant genius and the dull-witted plodder, the learned and the ignorant, the rich and the poor, to the same level of suffering, the same anxiety for relief, and the same necessity for salvation.

Fourth. It is remembered that the applicant, whatever may be his condition, has an immortal soul, which Christ died to save ; that he retains some spark of manhood, which kindness, gentleness and earnest sympathy may force to new and vigorous life.

The sense of restored manhood, necessarily begets solicitude for the destiny of the soul.

Therefore, as the recognition of man's personal responsibility and accountability to his maker must precede the acknowledgment of sin and the supplication for pardon, the Home leads the inmate by instruction and by practice to remember and rejoice in the dignity of manhood and to prove that he realizes

the obligations it imposes, by seeking to make his life a worthy offering to his beneficent Creator.

Fifth. As a state of doubt and anxiety as to a temporal or spiritual future, is unfavorable to spiritual growth and development, the Home seeks to dispel it by surrounding the inmate with daily evidences of God's willingness to receive and pardon the penitent, numbers of whom testify to his Fatherly care for their daily wants and spiritual needs.

Sixth. The Home is not a place of temporary retirement, where the drunkard can recover from the effects of his last debauch if he will pay liberally for the privilege.

Nor is it a hospital for the cure of a depraved and debasing habit, conducted with a view of pecuniary profit, but a Christian Home for the sorrowing man struggling to reform his life—a refuge, where the repentant sinner can be shielded from the sneers of the world, which, while it tempts him to sin, mocks him in his fall. The Home offers the sinner a place where in peace and quiet he can reflect on his present position, and the only means of changing it; where he can reflect on the inestimable price paid for his redemption on the cross, and if he accept that redemption, it will make him a new man, "in the brotherhood of Christ."

Seventh. The Home's interest in the repentant inebriate and its efforts to secure his permanent reformation do not cease with his withdrawal from its shelter; but appreciating the magnitude of the conflict he will have to wage in the world, the Godwin Association through its various Committees and members,

still carries on the good work by the beneficent influences of brotherly love and Christian association.

The system here outlined has been only gradually developed; the experience of the past years has been recalled and carefully studied, as offering the safest guide in any contemplated modification of its methods in dealing with the evil it was established to combat.

The dominant idea that intemperance is a sin against God, has been inflexibly adhered to from the hour the doors of the Home were first opened. Convinced of the fact that the permanent reformation of the drunkard must be a work of divine grace in the heart, that Christian regeneration must be the foundation of all moral reformation, the Home has ever been solicitous to practice the method which should most effectually impress this conviction upon the minds, hearts and consciences of its inmates.

Necessarily, the means relied on to produce this state of feeling must vary with the mental perceptions and moral sensibilities of different men; but the foregoing will it is hoped, suffice to give a general idea of the manner, and the means by which they are carried out.

It must be highly gratifying to the Board as well as to all interested in this pre-eminently Christian and philanthropic work, to know that every change in the means employed to quicken the sense of responsibility and arouse the torpid conscience, has been attended with more satisfactory results.

The impressions produced have been deeper, the instruction imparted has been more eagerly seized

upon, and the effect as manifested in the daily life of the graduate has been more lasting.

It is not to be denied that many of those who have received the benefits of the Home have proved ungrateful, and belied their professions.

But this deplorable fact cannot be regarded as affording any just ground for feeling discouraged.

Men will be ungrateful, unstable and false until the kingdom of God shall be fully established on earth; but every instance of such falling away has been the result of a gradual abandonment of attendance at our meetings, and departure from the lessons of moral, religious and social duties here inculcated.

The Home has not failed in its duty to the man; the man, either through weakness or depravity, has been false to himself as well as to the Home.

The Home has always realized that it was engaged in God's work, and though disappointment, difficulty and vexation must necessarily attend all human effort, it has never wavered in the belief that they have been permitted for some wise purpose.

Firm in the conviction that no earnest, sincere, unselfish effort to promote the glory of God, and ameliorate the sufferings of man, can fail to secure His blessing, the founders, officers and promoters of the Home have labored through many discouragements, and amid ceaseless anxieties for twelve years. There have been times of great depression, and seasons of anxious solicitude, but during the twelve years of its existence there never has been

for one moment a doubt or fear that God would permit a labor of love and charity to fail.

That this unfaltering trust in the watchful providence, and protection of God has been fully justified, is shown by the gradual but steady expansion of our work, and by the increase in the fruits of our labors, particularly during the year just closed, as shown by the subjoined tables.

Letters from those who have been the recipients of God's mercy through the instrumentality of the Home, have not been introduced in this report. These letters are outpourings of earnest hearts overflowing with thankfulness to God, and gratitude to the Home for their deliverance from the *great evil*, and are deemed too sacred for publication. The cause in which the Home is engaged is God's own work; its labor of love is not a purchasable commodity, and the benefits it confers cannot be enhanced by certificates from its beneficiaries.

The only object of the Home in seeking publicity, is to make it known to all men that the Franklin Home is a Christian Home, where, the kindest attention and sympathy are given to the physical sufferings of the inebriate, and when these are relieved and reason and bodily strength are restored, he is taught that the moral evils from which he still is suffering can only be cured by the Great Physician of souls, the only true source of grace and strength.

Incidents, facts and letters could be reproduced in this report without number, but the Home points to its former inmates in every walk of life; men who

were in many cases taken from the lowest depths of degradation, and are now not only sober, useful, industrious citizens, meeting their responsibilities as fathers or sons, but are Christian men, understanding their relations to God, and appreciating His love and goodness to them.

In the tables annexed, are stated the facts that bear upon and exhibit the Home's work.

Tables of the nationality, occupation or religious belief of the inmates are not presented, simply because they have nothing to do with the man's drinking.

The experience of the Home shows that neither country, creed or occupation afford any safeguard against the blighting breath of intemperance. These tables will be found both gratifying and encouraging in the exhibit they make of the increasing durability of the impressions produced by the Home's teaching. Though the number of those classed as "permanently reformed" is still much smaller than we wish to see, it is a significant fact that the proportion of this class to the whole number of admissions for the past year is much greater than during any former year in the Home's history.

This fact, alone, must be accepted as conclusive evidence that God has blessed our efforts, and it should stimulate us to renewed exertions in the work to which we have been called by Him.

Another source of gratification is found in the result of a special effort, made during the year just closed, to ascertain definitely the present standing of many of the former and older inmates who have moved

from the city, or from various causes, have ceased to visit the institution.

These inquiries have shown that quite a number who have been classed as "benefitted" or "unknown," are steadfastly adhering to their pledge of total abstinence, and are exemplifying in their daily lives the efficacy of the Home's teaching.

The Board will be further gratified to learn that the interest of the general public in our work is steadily increasing, as it becomes more familiar with our objects and the success which attends our labors in behalf of fallen humanity.

This increased interest is evidenced not only in requests for more comprehensive and detailed information touching our purposes and work, but also in the "donations," by which the Home is so largely supported.

All of the entertainments given in the Home during the year have been in their results of the most gratifying character.

The supper given on election night, and the Fourth of July celebration are designed to gather under the protection of the Home present and former inmates on these days of general excitement, when the temptations incident to them are better guarded against by furnishing a greater attraction at the Home.

The Thanksgiving dinner, and the entertainment in the evening are also a pleasant feature in the Home's year. It is but right and proper that on this day, should be gathered together former and present inmates with their wives and families, that

prayers and hymns of praise and thanksgiving may ascend on high as sweet incense from hearts made glad by the mercy and goodness of God.

The Christmas Eve festival is entirely devoted to the wives, mothers and children of present and former inmates, when there is a distribution of toys, confectionery, wearing apparel, articles of use, and in fact of everything to make the heart glad. To realize fully the number and value of the goods distributed on this occasion and the genuine happiness of the recipients, one would have to witness this scene of real Christmas joy and gladness. The expenses of all these entertainments are met by special donations of money and goods.

One of the most gratifying evidences of the interest of the public in our work, is the promptness, with which they respond to our calls, on these occasions.

Before closing this Report, the Superintendent feels it both a privilege and a duty to acknowledge his great obligations to the President of the Home, the Chairman of the Executive Committee, and the Board of Directors, for the counsel and support uniformly given him, which have done so much to lighten the labors and modify, if not entirely remove, many of the obstacles and vexations inseparable from the duties of his responsible position.

The efficient service rendered the Home by the Godwin Association, should also be put on record. Not only has this child of the Home contributed to its financial relief, by paying for two beds during every week in the year, and by a donation of over *eleven*

hundred dollars, but through its Committees, and especially its Visiting Committee, it has been signally successful in keeping alive the interest of the graduates in the meetings, and in maintaining that intimate relationship between the Home and its pupils, which has proved so mutually beneficial.

The thanks of the Home are also due to the entire press of the city for the reports of its meetings and the favorable and commendatory notices of its work, which have from time to time appeared in its columns.

The Home also acknowledges its indebtedness to the clergymen for their prompt and willing assistance in conducting the Sunday evening services.

Congratulating the board upon the very satisfactory results of the past year's work, and with unwavering confidence that God will increase more and more the Home's usefulness in its beneficent efforts to alleviate human misery and save immortal souls,

I remain, very respectfully,

C. J. GIBBONS,

Acting Superintendent.

TABLE I.

Inmates, April 1st, 1885,	.	.	.	.	.	.	46
Received during the year,	.	.	.	.	.	.	329
							<hr/>
Total,	.	.	.	.	.	.	375
Discharged during the year,	.	.	.	.	.	.	325
							<hr/>
Inmates, March 31st, 1886,	.	.	.	.	.	.	50

TABLE II.

Number discharged,	.	.	.	.	.	.	325
							<hr/>
Of these there are men whose lives give evidence of a thorough change, warranting us in classing them as reformed,							174
Men who show some change, but of whom we can only say that they have been benefitted,	.	.	.	.	.	.	59
Men who adhere to old habits, &c., and must be classed as doubtful,	.	.	.	.	.	.	40
Men who rise and fall continually, whom we classify as failures,	.	.	.	.	.	.	47
Unknown,	.	.	.	.	.	.	5
							<hr/>
Total,	.	.	.	.	.	.	325

TABLE III.

Free Inmates,	.	.	.	.	.	.	143
Paying Inmates,	.	.	.	.	.	.	120
Part free and part paying,	.	.	.	.	.	.	112
							<hr/>
Total,	.	.	.	.	.	.	375

ATTENDING PHYSICIAN'S REPORT.

*To the Board of Directors
of the Franklin Reformatory Home:*

GENTLEMEN:—During the past year three hundred and twenty-nine men were admitted to the Home, and of this number two hundred and sixty were in a condition requiring infirmary treatment, that is to say, they had been drinking so long or to such excess that it was considered dangerous to leave them without restraint, yet there was no case of delirium tremens and no death. While the cases have been milder than those admitted in previous years, it cannot be doubted that a large proportion of them, if they had been left without treatment, would have developed into delirium tremens or had mania potu. We are convinced that preventive treatment, which includes rest amidst pleasant surroundings, nourishing food, and soothing and strengthening medicines will almost invariably shield the drunkard from the horrors of delirium tremens. Consequently the fear of the dreadful results that may follow the immediate giving up of the use of alcohol, is no longer a valid excuse for its continuance, if the person can receive proper medical treatment. These two hundred and sixty men were tortured by no craving for drink, suffered no pain, but passed almost immediately from a condition in which they loathed all food, were retch-

ing or vomiting, and had to stupify themselves with drink to escape the terrors of the night, into a state of peaceful calm.

Our infirmaries should be large, airy rooms, easily shaded or lighted, and furnished with home-like comfort. All traces of restraint should be carefully concealed, and attentive watchers should take the place of bolts and bars.

Outside of the infirmaries there has been no sickness in the Home, except some trifling ailments. The house is kept scrupulously clean and freely ventilated, the tables are supplied with an abundance of plain food, and the inmates observe regular hours for sleeping and eating.

We are fortunate in retaining the services of Mr. Arthur Watterson as nurse; the patients all speak of his uniform kindness and efficiency.

Yours very respectfully,

JAMES GRAHAM, M. D.

1528 Spruce Street,
April 16th, 1886.

CONTRIBUTIONS

TO THE

Franklin Reformatory Home for Inebriates,

OF PHILADELPHIA.

For the Fiscal Year ending March 31st, 1886.

\$5.00 constitutes a Contributing Member for One Year.
\$25.00 a Member for Life.

Ashmead, Wm. M. D.,	\$100 00	Bickley, Mrs. M. D. .	\$25 00
Allen, W. H. . . .	50 00	Boyd, Thomas A. . .	20 00
Allen, J. & B. . . .	10 00	Blackiston, P. & Co.	5 00
Atmore, R. E. . . .	25 00	Balderston, J. E. . .	2 00
*Aertsen, James M. .	25 00	Bussenius, A. . . .	5 50
		Biddle, Mrs. H. J. . .	10 00
*Baird, John E. . . .	200 00	Belfield, H. & Co. . .	10 00
*Brown, Alex. . . .	100 00	Bone, Mrs. Hugh, . .	5 00
Bement, Miles & Co.	25 00	Baker, Alfred G. . .	25 00
Burnham, Parry, Williams		Brobst, A.	50 00
& Co.	50 00	Bremer, Geo. W. . . .	10 00
Brown, Alex.	100 00	*Biddle, Elizabeth, .	10 00
Brown, T. Wistar, . .	20 00	*Bailey, John T. . .	100 00
Bayard, Mrs. Mary, . .	25 00		
Bromley, J. & Geo. D.	5 00	*Curtis, Sarah Z. . .	100 00
Bodine, F. L.	25 00	Cope Bros.	10 00
Bucknell, Wm.	10 00	Chambers, D. M. . . .	5 00
Butcher, Mrs. Washing-		Christman, Jos. C. D.	10 00
ton,	10 00	Coffin & Altemus, . .	15 00
Bliss, Mrs. Victoria, .	5 00	Caldwell, R. N. . . .	5 00
Buckman, H. S. . . .	2 00	Coffin, Mrs. Lemuel,	5 00
Baird, John,	25 00	Cash,	5 71

Clark, E. W.	\$10 00	Greene, Rev. W. Benton, \$5 00	
Campbell, Mrs. St. George		Godwin Association,	1128 00
T.	10 00		
Cope, Mrs. Alexis T.	10 00	Hood, John J.	10 00
*Cash,	4 30	Hamilton, Miss M.	5 00
		H. P.	5 00
Dunfee, Emma,	2 00	Harris, Geo. S.	15 00
Davies, Edward,	5 00	Harris, Mrs. Geo. S.	10 00
Dannenbaum & Son,	2 00	Houston, H. H.	100 00
Drexel, A. J.	100 00	Houston, Wm. C.	25 00
Drexel, The Misses,	50 00	Holloway, H. A.	2 00
*Drexel, A. J.	250 00	Hood, Bonbright & Co.	5 00
Darrah, H. C.	5 00	Hood, Mrs. Julie D.	5 00
Disston, Henry & Sons,	25 00	*Harrah, C. J.	50 00
		Hinckley, Isaac,	10 00
Eisenbrey, Wm.	25 00		
Elliott, Albert and Bes-		Jeanes, Samuel,	200 00
sie—Proceeds of fair,	31 43	Jeanes, Joseph,	200 00
Erringer, J. L.	30 00	Johnson, Israel H.	10 00
Eichelberger, J. A.	10 00	Jones, Mrs. G. W.	2 00
E. G.	2 00	Jackson, R. W.	25 00
Estate of Mrs. Susan		Jayne, Eben C.	10 00
Rhea Barton,	2000 00	*Jayne, H. La Barre,	25 00
Ellison, J. B. & Sons,	5 00		
		Kenney, Miss Ann,	50 00
France, Mrs. Wm. C.	25 00	Kitchen, Theo.	25 00
France, Wm. C.	25 00	Kenney, Edward,	38 00
Frazier, W. W., Jr.,	100 00	Keely, S. S.	25 00
Friend to the Cause,	5 00	Kartsher, R. S.	5 00
Fox, F. Morton,	1 00	Kerlin, J. M.	5 00
F. O	25	K.	30 00
*Freas, Wm. C.	10 00	Kolbe, Mrs. H. M.	5 00
		Kates, Emily A.	5 00
Grellet, Miss R.	20 00	Kates, Clarence S.	5 00
Grant, Mrs. C. H.	10 00	*Keely, S. S.	100 00
Gibbs, Daniel R.	2 00		
G.	50	Love, John B.	20 00
Grant, W. S.	25 00	Lewis, H. M.	5 00

Lewis, John T.	\$10 00	Rommel, John, Jr.	\$25 00
Lee, James E.	1 00	Ryerss, Robt. W.	10 00
Landreth, Oliver,	25 00	Ryerss, Mrs. J. W.	10 00
McIntyre, A. W.	20 00	Ridey, John,	20 00
Milne, Francis F.	25 00	Robinson, Mrs. Mercy, . . .	2 00
Milne, Annie E.	25 00	Ryan, Rt. Rev. P. J.	20 00
Milne, Clyde,	25 00	Smith, A. Clark,	15 00
Milne, Francis F., Jr. . . .	25 00	Simes, Mrs. Sam'l, 2d Ref.	
McCreary, Mrs. Rachel D. . .	100 00	Episcopal Church,	1,000 00
Moore, D. Wilson,	100 00	Scull, David, Jr., & Bro. . . .	50 00
Myers, Nathan,	50 00	Sterling, Mrs. H. G.	5 00
Miller, Miss M. L.	10 00	Scott, Mrs. L. H.	5 00
Massey, Wm.	50 00	Sparks, Mrs. Anna E.	20 00
Meyler, John,	2 50	Spencer, Chas.	20 00
Matthews, C. T.	5 00	Singerley, Mrs. Katharine, . .	25 00
Massey, Mrs. Anna L.	5 00	String, Thomas,	2 00
Matlack, G. W.	2 00	Sherrerd, Mrs. W. D.	20 00
MacKellar, Thos.	10 00	Simpson, H. L.	5 00
Moore & Sinnott,	100 00	Sweeney, Jos. F.	6 00
*Morris, Elizabeth,	25 00	Sale of Old Metal,	3 00
*Mundell, John,	50 00	Sinn, Andrew C.	5 00
*McCreary, Geo. D.	1,000 00	Smith, Chas.	10 00
Newnam, B. P.	5 00	Smith, James F.	25 00
Newbold, J. S.	25 00		
O'Harra, Michael, M. D. . . .	25 00	Treager & Lamb,	10 00
Omensetter, Alexander, . . .	2 00	Taitt, Mrs. Caroline G.	20 00
Offering at Theatre Service, .	28 98	Tobias, J. F.	10 00
Powers, Mrs. Thos. H.	25 00	*Waln, Annie,	100 00
Partridge, Edwin F.	5 00	*Whelen, Edward S.	50 00
Pennock, Miss Isabella L. . . .	25 00	*Wood, Richard,	100 00
Penn'a School Supply Co. . . .	50	Wood Richard,	100 00
Peirce, Hon. W. S.	110 00	Weisman, E. C.	30 00
Penn Mutual Life Ins. Co. . . .	100 00	Williams, Jacob T.	10 00
Patterson, Joseph,	25 00	Woodward, Ann P.	5 00
Quimby, T. D.	10 00	Wiltberger, D. S.	20 00
		Waln, Annie,	50 00

White, R. G.	\$5 00	Wiedersheim, John A.	\$5 00
Wharton, J. M.	5 00	Weber, Mrs. John W.	20 00
Williams, Yerkes & Co.	5 00	Winsor, J. D.	15 00
Welsh, Isaac,	70 00	*White, Mrs. Sarah J.	100 00
(W.) R.	25 00	Wheeler, Andrew, Jr.	25 00
Whitney, In memory of Laura,	100 00	Ziegler Bros.	10 00

Those marked with * contributed for the payment of mortgage.

LIST OF CONTRIBUTORS

TO THE

GIFT OF \$1,128.00,

BY THE

Godwin Association to the Franklin Home.

Armstrong, Wm. J. .	\$20 00	Campbell, Mrs. .	2 50
Ashoff, Chas. .	10 00	Cash,	1 00
Adams, Thos. .	5 00	Cash,	1 00
Ayres, Thos. . .	1 00	Cash,	25
Allen, James, .	1 00	Corner, Capt. Geo. .	1 00
Arnold, Henry W. .	5 00	Conrade, G. T. .	5 00
		Crossthaite, J. D. .	5 00
Boyd, Wm. S. .	5 00	Carlin, Edward, .	2 00
Blair, John, . .	5 00	Campbell, R. T. .	2 00
Boles, Wm. H. .	5 00	Cain, John, . .	1 00
Berlin, C. J. . .	50	Conover, Babb & Co.	10 00
Beverlin, J. H. .	1 00	C. M. S.	10 00
Behnder, J. A. .	1 00	Collins, A. M. .	29 00
Baizley, John, .	1 00	Cress, Chas. . .	3 00
Basctri, F. C. . .	1 00	Carson, James F. .	5 00
Briggs, Capt. J. H. .	1 00	Cope, F. R. . . .	5 00
Brown, John T. .	2 00	Cope, T. P. . . .	5 00
Bussenius, Cunliffe & Co.	15 00	Carley, Wm. . . .	10 00
Baker, J. W. . .	1 00		
Buckwell, M. D. .	2 00	DuBarry, J. N. .	10 00
Balderston, S. F. & Sons,	5 00	Darrow, M. H. . .	5 00
Balderston, Mark, .	10 00	Dunfee, Miss E. .	1 00
Balderston, Mrs. R. S.	5 00	Dempsey, Thos. .	1 00
Braker, B. M. . .	10 00	Depuy, Thos. . .	1 00
Cross, Chas. J, .	5 00	Danley, J. . . .	50
Childs, Geo. . .	2 00	Donat, C. . . .	1 00

Darrach, J. C.	\$1 00	Gorin, H. F.	\$5 00
Davies, Edward,	5 00	Gallagher, David,	1 00
Dougherty, Robt. W.	1 00	Gibbs, D. R.	1 00
Dunbar, Andrew,	1 00	Godwin, Samuel P.	25 00
Drexel, A. J.	25 00	Gibbons, C. J.	5 00
DeHaven, Geo. B.	5 00	Gibbons, Mrs. E. M.	5 00
Davis, G. Harry,	10 00	Grebe, Conrad,	5 00
Dechert, Henry M.	5 00	Gillen, James J.	1 00
Dillon, Robt,	5 00	Garrison, Wm.	1 00
		Gerner, Mr.	25
Eastburn, John,	1 00	Garrett, J. B.	2 00
Emery, Henry,	1 00		
Ellinger, George,	1 00	Harrison, A. C.	35 00
Erskine, Robert,	1 00	Hensel, Geo. S.	100 00
Elkinton, Jos. S. & Thos.	5 00	Heideman, Chas.	5 00
Emlen, Samuel,	5 00	Hanhauser, Geo.	1 00
Eckard, Geo. C.	1 00	Hanhauser, Mrs. E.	1 00
		Hanhauser, F.	1 00
Friend, A.	5 00	Henry, Thos.	1 00
Freas, Wm. C.	10 00	Hartman, J.	50
Farley, Peter W.	5 00	Huber, H. H.	1 00
Flanagan, J.	1 00	Hinchman, D. H.	5 00
Franklin, Wm.	50	Holloway, H. A.	5 00
Farley, T.	1 00	Holloway, Mrs. H. A.	5 00
Ferris, Robt.	2 00	Hickey, Wm. E.	5 00
Flanagan, S.	1 00	Howe, W. G.	1 00
Flanagan, C. L.	1 00	Hoover, J. Benton,	25
Ferrell, Frederick	5 00	Hackman, W. B.	5 00
Findlay, Wm. J.	2 00	Hanbee, J. R.	1 00
Furlong, E.	5 00		
Fulton, George,	11 00	Johnston, Wm.	10 00
		Jones, Wm. D.	5 00
Granlees, Robt. E.	10 00	Jones, Mrs. G. W.	1 00
Gordon, Mrs. Letitia,	5 00	Justice, J.	3 00
Gordon, S. B. W.	50	J. W.	5 00
Gross, Mrs. C. J.	5 00		
Googins, Capt.	1 00	Kenney, Edward,	50 00
Greiner, R. L.	5 00	Kitchenman, Mr.	5 00

Keough, Chris. P. .	\$2 00	Manning, John, .	\$1 00
Keough, P. F. .	1 00	Miley, Wm. .	1 00
Kartsher, R. S. .	5 00	McClellan, Leslie, .	1 00
Knox, Thos. .	3 00	Maull, P. J. .	4 25
Kerr, Stephen, .	2 50	McMullen, J. F. .	2 00
Kelly, Edward O. .	1 00	Mundell, John, .	10 00
Kett, J. F. .	1 00	McDermott, Bernard, .	1 00
Kett, D. F. .	50	Moffat, Robt. .	5 00
Kett, C. T. H. .	50	Meng, Andrew, .	2 00
Love, John B. .	5 00	Nell, Joseph, .	5 00
Lex. Mrs. .	1 00	Neuber, W. H. .	5 00
Lynch, J. C. .	1 00	Nickerson, Capt. .	1 00
Lynch, Mrs. J. C. .	1 00	Nebinger, Robt. .	5 00
Lynch, Pauline, .	1 00	Newnam, B. P. .	25 00
Lynch, Lizzie, .	1 00	Newnam, Anne C. .	5 00
Lynch, Maggie, .	1 00	Newhall, George, .	5 00
Lynch, Abbie, .	50	Newton, Geo. B. .	5 00
Lewellyn, M. V. B. .	50		
Loveland, Capt. .	1 00	O'Neill, E. J. .	2 00
Linder, Chas. .	2 00	Ogden, Robt. C. .	2 00
Leidy, G. W. .	2 00	Ogden, R. T. .	1 00
Laird, R. C. .	50	O'Neill, P. .	2 00
Logue, P. .	25	Oyen, Henry, .	5 00
Lippincott, Joshua, .	5 00		
Leeds, Joseph, .	5 00	Price, E. G. .	5 00
Leeds, B. R. .	5 00	Payne, E. J. .	5 00
La Maria, Geo. .	2 50	Pooley, J. B. .	5 00
		Porter, Francis, .	1 00
Moore, D. Wilson, .	25 00	Porter, Gus. .	1 00
Matlack, Geo. W. .	5 00	Price, Geo. W. .	1 00
Mayberry, Wm. .	5 00	Pierson, J. Judson, .	2 00
Morgan, James, .	5 00		
McFate, Samuel, .	5 00	Ridey, John, .	40 00
McNally, Wm. .	5 00	Rogers, J. S. .	10 00
McDonald, Stewart, .	2 00	Remig, F. G. .	1 00
Maag, Albert, .	1 00	Rittenhouse, Paul, .	1 00
Muns, C. L. .	1 00	Radcliffe, James, .	1 00

Ralston, Wilbur, .	\$1 00	Tremmel, Joseph, .	\$1 00
Reilly, J. . .	1 00	Taggart, Stephen, .	1 00
Rogers, F. P. . .	1 00	Taylor, Alex. . .	2 00
Robertson, James, .	1 00		
Roth, Joseph, . .	5 00	Uprichard, John, .	5 00
Ridgway, Thos. . .	5 00		
		Veacock, Gilbert, .	15 00
Schoening, Jacob, Sr.	2 00	Vansciver, H. B. . .	3 00
Schoening, Jacob, Jr.	2 50	Vansciver, H. . .	1 00
Schoening, John, .	2 50	Vaux, Thos. W. . .	5 00
Stewart, Simon, . .	1 00	Vanneman, H. B. . .	1 00
Sickel, B. F. . . .	1 00	Veale, Moses, . . .	3 00
Stewart, Thos. . . .	1 00		
Soeppel, F.	1 00	Welsh, Isaac, . . .	25 00
Stoddart, J.	1 00	Wilson, Samuel, . .	10 00
Speigle, John, . . .	1 00	Wharton, J. M. . . .	10 00
Sherman, Capt. . . .	1 00	Waldman, Jos. . . .	5 00
Snow, Capt. S. W. . .	1 00	Weisman, E. C. . . .	5 00
Shunk, D. P.	1 00	Wilson, Robt.	5 00
Sickel, Wm. V. . . .	5 00	Wilson, Wm. R. . . .	1 00
String, Thos.	5 00	Waldron, John H. . .	2 00
Swayne, John,	3 00	Wood, Joseph, Jr. . .	1 00
Sappington, A. H. . .	1 00	Winsor, J. D.	1 00
Schaefer, Geo. A. . .	1 00	Whitecar, Joseph, . .	25
Spratt, Thos.	1 00	Winsor, W. D.	1 00
Sweeny, J. F.	5 00	Williams, John A. . .	1 00
Simpson, H. L. . . .	5 00	Watson, R. S.	1 00
Taylor, A. W., M. D.	2 00	Whitall, James, . . .	5 00
Tubbs, Horace M. . .	1 00	Watterson, Arthur, .	5 00

GENERAL DONATIONS.

From April 1st, 1885, to March 31st, 1886.

H. C. Blair's Sons, one-half bill for medicines for year.	Philad'a Terra Cotta Works, drain pipe.
C. H. Howell & Co., zinc, green and black paints.	Austin, Obdyke & Co., galvanized spouting.
E. E. Nice, Japan varnish and vermilion.	R. Levick's Sons, forcing-cup.
Henessy & Carpenter, keg white lead.	Jno. J. De Zouche & Co., window shades, and fitting same for chapel and office.
Geo. D. Wetherill & Co., keg white lead.	Joseph Hoover, mucilage and ink.
Grove & Bro., linseed oil.	Clayton B. Nichols, perforated chair seats, and nails for same.
C. Schrack & Co., varnish.	Thompson Sons & Co., perforated chair seats, and nails for same.
John Lucas & Co., lot paints and Japan.	Gillender & Sons, glassware and tumblers.
N. F. Graves, inside varnish.	Jno. F. Conway, water-cooler and cups, cuspadores, etc.
J. B. Love, clothing.	Henry C. Patterson & Co., flooring for dining-room.
Merchant & Co., lot solder.	Wm. H. Horstman's Sons, braid for window-awnings.
Gummey, Spering, Ingraham & Co., lot solder, zinc for stove.	Weston, Wells & Co., patent head-rest.
A. G. Elliott & Co., Manilla wrapping-paper.	W. H. & G. W. Allen, screws and screw-eyes.
Schwartz & Graff, dust and sweeping brushes and feather dust-ers.	John T. Bailey & Co., cord for window-awnings.
John T. Bailey & Co., sash cord, clothes line and twine.	J. W. Gaskill & Sons, 3x4 joists.
John Farnum & Co., awning material.	Geo. D. Miller, 3x4 joists.
Morris, Wheeler & Co., iron for awning frames.	Cumberland Nail and Iron Co., flooring brads.
Powers & Weightman, bromide of sodium.	

Thomas Haig, large stone spittoons.

Wm. H. Smith, seeds and vines for garden.

McCammon, Miller & Young, clothes and market baskets.

Chase & Pearsall, galvanizing window awning-frames.

Wilson & Fennimore, paper-hangings and border.

M. Merigan, paper-hangings and border.

R. R. Baizley, galvanized awning blocks and cleats.

Peter Farley, iron drains for yard.

W. B. Atlee & Co., seeds and vines.

Jas. S. Biddle, 30 books Common Prayer.

Graham, Emlen & Passmore, sickles.

A. S. Truman, screws, hinges, padlocks, etc.

Greenwood Pottery, Trenton, ironstone tableware, etc.

Robert Dillon, clothing.

J. B. Shannon & Sons, hinges, door and padlocks, etc.

Willetts' Pottery, Trenton, ironstone table-ware.

David Ferguson & Son, assortment of growing plants.

Alburger & Bro., assortment of growing plants.

John Dick, assortment of growing plants.

Thos. Depuy, door mats.

De Witt Wire Cloth Mfg. Co., wire cord.

James Johnston, assortment of geraniums.

Kift & Son, plants for hanging baskets.

Alex. Morrison, hektograph.

Buehler, Bonbright & Co., tape measure.

J. C. Lacey, Trenton, ironstone tableware.

Geo. W. Uber, assortment of growing plants.

Whitall, Tatum & Co., druggists' jars.

Bullock & Crenshaw, pills, essence lemon.

Haines, Jones & Cadbury, one water-closet, complete.

Wm. I. Jenks, box disinfectant.

Saml. T. Altemus, Jr., large reflector lamp for yard.

Burroughs & Montford, Trenton, tableware, etc.

Henry Dreer & Son, assortment of growing plants.

Chas. McClain, carpenter work.

Wm. H. Ferguson, transom and mouldings.

Gill & Murray, lamp chimneys.

John V. Buck, lot spouting.

W. S. Harry, flowers and vines.

Strawbridge & Chase, lot wire.

Thos. Maddock & Sons, white stoneware.

Scott & Son, lot growing plants.

Craig Bros., growing plants and lot moss.

John Bogan, lot growing plants.
Edward C. Gray, lot Chinese lanterns.

J. A. Needles, galvanized wire.
M. Homer & Sons, Chinese lanterns.

M. McCadden & Bro., Chinese lanterns.

A. J. Weidener, large lamp for garden.

Wm. H. Haslam, lemons.

Wm. Armstrong, Chinese lanterns.

J. Wm. Colflesh, lot growing plants.

Wm. K. Harris, lot growing plants.

Geo. Anderson, growing plants.

Chas. Schwartz, Chinese lanterns.

Darrow & Co., butter.

E. M. Bruce, fish.

Edward Arnold, clothing.

S. J. Cohen, envelopes.

Treager & Lamb, white paper, printing.

Jessup & Moore Paper Co., wrapping paper.

Geo. Boyd & Co., oatmeal.

H. Kellogg & Co., tomatoes in glass jars.

John Sullivan, lot brushes, assorted.

J. F. Sweeney, engraving articles.

Isaac A. Sheppard & Co., large stove.

Dr. J. F. Donnelly, lot books for library.

Chas. P. Brooks, ink and mucilage.

Wm. F. Murphy's Sons, pens, holders and lead pencils.

Tallman & McFadden, monkey wrenches.

R. Esterbrook & Co., lot assorted pens.

R. Howard Johnston, umbrella stand.

Wilson & Bradbury, blankets.

Harvey Filley & Sons, tea and tablespoons, meat forks, desert spoons and butter knives.

A. Winters, Chinese lanterns.

Jos. Newman, large lamp reflector.

Barker, Moore & Mein rock camphor.

Sylvester Garrett, wrapping paper.

W. C. Sheaffer, growing plants.

Kent & Son, growing plants.

W. M. McAllister, combined thermometer and barometer, and Japanned thermometer.

Wm. Miller, books for library.

Jas. S. Mason & Co., blacking.

P. J. McGuigan, headlight oil.

Hall & Carpenter, zinc for stoves.

Jno. McGlensey's Son & Co., kitchen crystal soap.

H. L. Simpson, isinglass and wire for stoves.

The Leibrandt & McDowell Stove Co., laundry stove.

Wm. Mann's Sons, writing fluid and blotters.

J. M. Hansels's Sons, envelopes.

E. J. Spangler, envelopes.

Milton Jackson, fine "champion" lock.

Jno. Moses, cups, saucers, baker's and dinner plates.

Israel H. Johnson, flour, oatmeal, hominy, cornmeal, beans, peas, dried apples and peaches, sugar, canned tomatoes, cornstarch, red and black pepper.

Johnston, Holloway & Co., Heiskell's ointment.

W. E. & E. D. Lockwood, envelopes.

Chas. M. Ghiskey, rubber-handle table knives.

Artman & Treichler, snow shovels.

B. Rowland & Co., coal shovels.

N. & G. Taylor, lot sheet zinc.

F. P. Rodgers, large tea pot.

L. Kerling, lot rattans.

Penna. Salt Mfg. Co., box concentrated lye.

John Beggs' Sons, wheelbarrow.

Wm. Easterbrook, galvanized coal hods.

Wm. R. Warner & Co., pills and pill boxes.

Miller Lock Co., lot fine locks.

Wm. H. Walmsley & Co., thermometer.

Powers & Weightman, lot bromide.

Garrett & Buchanan, Manilla wrapping paper.

Brown, de Turck & Co., shade cloth.

Wm. Child & Co., shade cloth.

Wm. Devine & Co., shade cloth.

Altemus & Co., bottle Underwood's ink.

Mrs. H. Kolbe, two large volumes Schiller's works.

Chas. W. Clark & Co., shade cloth.

Mrs. E. Arnold, lot clothing.

Lloyd & Supplee Hdw. Co., turnbuckles and clothes hooks.

W. H. Sowers, axe, hatchet and sledge.

Chas. J. Field, turn-buckles and clothes hooks.

Wm. Bucknell, lot books (new) for library.

C. H. Howell & Co., lot paint.

Morris, Wheeler & Co., lot $\frac{1}{4}$ and $\frac{1}{2}$ -inch iron.

Wm. J. Stewart, cut flowers.

Mr. Edwards, cut flowers.

Enterprise Mfg. Co., dried beef cutter.

Henry Maule, 500 feet white pine boards,

Thos. Williams, Jr. & Co., 250 feet white pine boards.

J. W. Gaskill & Sons, 250 feet flooring boards.

W. A. Levering, 100 feet flooring boards.

Taylor & Betts, 500 feet flooring boards.

Watson Malone & Son, 250 feet flooring boards.

J. S. Kent, 500 feet flooring boards.

Pennock Bros., cut flowers.

H. C. Sheaffer, do

D. Ferguson & Son, do

C. H. Grigg & Co., do

Craig Bros., do

Odin R. Edwards, do

Donations for Election Supper.

Thos. Rodgers, 600 oysters.

John English, 500 oysters.

Christy & Rittenhouse, 500 oysters.

E. S. Swing, 500 oysters.

James Toland, 500 oysters.

Rickson Robbins, 500 oysters.

A. Ladow, 500 oysters.

Covington & Patterson, 400 oysters.

Jas. Powell & Son, 200 oysters.

John Cochran, 500 oysters.

J. Mears & Son, 200 oysters.

David Smith, 500 oysters.

Myers & Shillingsburg, 500 oysters.

Wm. Boothby, 500 oysters.

Isaac H. Rocap, 700 oysters.

M. H. Darrow & Co., lot print butter.

Jno. Melloy's Sons, large wash boiler.

Jerome Hartman, cracker dust.

Thanksgiving Day Donations.

Jas. E. Lee, cranberries.

Buehler, Bonbright & Co., carver and fork.

L. Herder & Son, carver.

Garrett & Buchanan, wrapping paper.

M. H. Darrow, print butter.

Mrs. J. N. DuBarry, turkeys.

Christmas Donations, 1885.

Elwood Horn, pocketbooks.

L. Soistman, drums, &c.

C. S. Walnut, toys.

C. A. Thudium & Son, leggings.

R. Rossmassler, silk umbrellas.

Roman Bros., fancy goods.

D. H. Hinchman, apples and oranges.

H. C. Sheaffer, laurel wreathing for decorating.

Aaron Jones, hoods and jackets.

Conyers, Button & Co., jackets, hoods and scarfs.

Hensel, Colladay & Co., neckties, scarfs and tree ornaments.

G. A. Schwartz, toys.

Thos. B. Cope & Bro., children's stockings.

Young, Smyth, Field & Co., undershirts, stockings, hoods, gloves and infants' jackets.

Enterprise Manufacturing Co., handsome money-banks.

McCambridge & Son, package cologne.

Bates & Auchincloss, spool cotton and spoolers.

Merrick Thread Co., spool cotton.

Shortridge, Borden & Co., yds. prints.

Alfred C. Rex, fine money-banks
and iron kindergarten articles.

Robert M. Lindsay, pkge. books.

Dennison Mfg. Co., fancy boxes,
colored cottons, &c.

A. R. Fricke, perfumery.

Richard Wood, yards prints.

Thomas W. Fling, stockings.

Sayen & Austin, rubber toys.

Monroe Bros. & Co., rubber
shoes.

Fels & Co., fancy soaps.

David McKay, pkg. books.

J. H. Pine, confectionery.

Techner & Frank, knit caps,
mitts and infant jackets.

Landis & Co., toy baskets.

P. Blakiston, Son & Co., pkg.
books.

Benj. J. Brooke, assortment soaps.

T. P. Coyne, tree ornaments.

Eavenson & Son, assortment of
soaps.

Lewis J. Cox & Co., boys and
girls' jerseys.

C. F. Grosholz, toy cannons.

Lewis Bros., yds. prints and
ginghams.

J. E. Hanifen & Co., assortment
stockings and leggings.

E. M. Godschalk, assortment
Jerseys.

File, Derr, Haney & Co., nubias,
mitts, hoods, hose and suspen-
ders.

E. C. Gray, money-banks, dolls,
toys and books.

C. F. Knapp, pkg. extracts.

Sharpless Bros., blankets.

Strawbridge & Clothier, boys'
coats.

Geo. W. Pine, assortm't candies.

Bean & Hurlbut, pkg. cologne.

Croft & Allen, confectionery.

W. G. Klemm, neckties, stock-
ings, gloves, suspenders, wrist-
lets, &c.

Jenkins & Craig, candies.

Coon & Co., assortment boys'
collars.

James Long, yds. gingham.

Riegel, Scott & Co., table linen.

A. R. McCoun & Co., stockings.

E. S. Stuart, pkg. books.

Carey Bros. & Grevemeyer,
assortment toys.

Sichel & Meyer, lot collars.

Stephen Whitman, candies.

Wm. H. Phillips, jr., fancy bas-
kets, &c.

Fred'k W. Allen, lot toys.

Caleb T. Milne, yds. cheviots.

Horstman Bros. & Co., hoods,
stockings and children's jer-
seys.

Frankford Hosiery Mills, stock-
ings.

H. B. Garner, large book. "Life
of our Lord,"

E. Gateley & Co., photo. album.

Eli Keen's Sons, large lot hats.

B. C. Tillinghast, musical rubber
balls.

M. L. Snyder, rubber toy.

R. C. Geddes, books and rubber
toys.

- "C." yds. prints.
 Mrs. Geo. E. Arnold, lot candies.
 S. J. Mustin & Co., stockings,
 gloves and hoods.
 Town Bros., rubber shoes.
 Porter & Coates, pkg. books.
 John Highlands, pkg. books.
 Saml. Wanamaker, hdkfs, neck-
 ties and suspenders.
 McKinley, Horn & Co., dolls
 and toys.
 Wright, Tindall & Van Roden,
 assortment china toys and
 boxes.
 Biddle Hardware Co., package
 pocket knives.
 C. P. Keough, dress patterns,
 handbags, pocketbooks, per-
 fumery, &c.
 M. Thanhauser & Co., lot toys.
 J. & B. Allen, hoods, scarfs,
 stockings and baby jackets.
 Wm. Simpson's Sons & Co.,
 yds. prints.
 I. S. Custer, assortment hats and
 infants' caps.
 Adolph Keller, assortment girls'
 hats.
 Isaac Sinnamon, lot hoods.
 Sullivan & Bros., hdkfs., gloves,
 scarfs, nubias, wristlets, collars,
 infants' socks and jackets.
 F. W. Henson, lot hoods.
 Thos. C. Walnut, dolls, vases,
 cologne bottles, &c.
 Ketterlinus Printing House, as-
 sortment of chromo cards.
 Benjamin Bloomingdale, cuffs,
 collars and kdkfs.
 Adolph Forster & Co., electric
 car, dolls and toys.
 J. B. Lippincott Co., pkg. books.
 Jas. Fallows, lot toys.
 Chas. Beck, lot Christmas cards.
 "A Friend," lot china and bisque
 ornaments.
 Sutter & Miller, one case rubber
 shoes.
 Richard Levick, Son & Co.,
 rubber shoes.
 S. May & Bro., assortment hats.
 Kohn, Adler & Co., polo caps
 and girls' beaver hats.
 Wm. D. Jones, assortment hdkfs.
 Wm. S. Bowen & Co., trimmed
 felt and velvet hats and polo
 caps.
 Cooper & Conard, hdkfs. and
 Cooper & Conard's Fashion
 Monthly.
 Jacob Reed's Sons, lot hdkfs.
 National Chromo Co., assort-
 ment cards.
 Ph. Wunderle, assortment can-
 dies.
 Philip Hauck, assortment boxes
 for confectionery.
 Thos. Carrick & Co., assortment
 cakes.
 D. Carrick & Co., assortment
 cakes.
 A. W. Russell, assortment cakes.
 Henry Handy, do. do.
 A. J. Medlar Co., do. do.

Godfrey Keebler & Co., assort- ment cakes.	Sauquoit Silk Manufacturing Co., umbrellas.
C. L. Dexter & Co., pound cake.	Hugh McCallum, 80 yards car- pet for chapel.
E. M. Dexter & Co., do.	Maule & Donohue, 534 feet hemlock joists and white pine boards.
L. Blank, do.	Thomas Dupuy, 3 door mats.
Henry Oyen, do.	E. Webster and nephew, 500 bricks.
W. Frazier, do.	
H. Veit, do.	
C. Sautter. do.	
Wm. H. Deisroth, boxes.	

LIFE MEMBERS

OF THE

Franklin Reformatory Home.

One contribution of \$25 and upwards, and election, constitutes a Life Member.

Atmore & Sons.
Allen, Wm. H.
Allen, George W.
Allen, Mrs. William H.
Ashton, Samuel F.
*Allen, William H., LL. D.
Allen, Anna M.
Arrott, W.
Archer, Benj. F.
American Lodge.
Ashoff, Charles
Ashmead, Wm., M. D.
Atmore, R. E.
Aertsen, J. M.

Baird, John E.
Blakslee, Wm.
Bucknell, William
Bohlen, Mrs. J.
Brown, J. Wistar,
Boyd, Thos. A.
B. S. H.
Benson, Miss Harriet S.
*Benson, Miss Rosalie
Baird & Co., M.
Brobst, Abraham
*Bates, Jos. W.
Brown, David S.
Blairs' Sons, H. C.
*Browne, N. B.
Bryn Mawr Lodge Good Templars.

Briggs, Amos, Hon.
Bailey, Joel J.
Burnham, Parry, Williams & Co.
Baird, James, Estate of M. Latimer.
*Barton, Mrs. Susan Rhea
Biddle, Alexander
Biddle, Mrs. H. J.
*Brown, Lewis
Brown, Alexander
Browning, Mrs. Charles
Balderston, John E.
*Benson, Gustavus S.
Brown, Mrs. Grace
*Borie, A. E.
Bedford Street Mission.
Bible Class of Episcopal Hospital.
Boyd, Mrs. Thos. A.
Brobst, Albion T.
*Bettle, William
Brown, Brother & Co.
Bayard, Mary
Brown, J. A.
Brown, A.
Birkinbine, H. P. M.
Birkinbine, John
Birkinbine, Louisa Y.
Birkinbine, Henry
Biddle Hardware Co.
Brown, David S. & Co.
*Browning, Hettie W.
Blatchley, C. G.

Baeder, Charles
 Bohlen, C. M.
 Bohlen, P. M.
 Bailey, Christopher
 Bailey, John T.
 Bailey, W. G.
 Bodine, F. L.
 Baker, A. G.
 Bement, Miles & Co.
 Bickley, Mrs. M. D.

Childs, George W.
 Collins, Alfred M.
 Cooke, Jay
 Clarke, E. W.
 *Claghorn, James L.
 Coffin & Altemus.
 Crozer, J. Lewis
 Cummings & Brodie.
 Chambers, Mrs. A. R.
 Croft, Wilbur & Co.
 Curtis, Mrs. Sarah Z.
 Caldwell & Co.
 Cope, T. R.
 *Clayton, John
 Church of the Epiphany, P. E.
 Collier, George B.
 Cope Brothers.
 Coates, Benjamin
 C. E. C.
 Cooper, J. J.
 Crossman, E. D.
 *Cadwalader, Hon. John
 Carstairs, McCall & Co.

Drexel, A. J.
 Drexel, The Misses
 *Disston, Henry
 Drew, William P.
 Dreer, Mrs. Mary
 *Disston, Albert H.
 Disston, Hamilton
 Du Barry J. N.
 Disston, H. Sons.
 Davy, Sam'l R.

*Emory, Charles
 Excelsior Division, S. of T.
 Eisenbrey, William
 Edwards, R. L.
 Erwin, Miss Mary L.
 Erringer, J. L.

Farnum, Mrs. Elizabeth H.
 Fat Men's Club.
 France, William C.
 File, John C.
 *Fleaming, D. L.
 France, Mrs. W. C.
 Farnum, John & Co.
 France, E. T.
 Firth, A. M.
 *Fotterall, Mrs. Sarah A.
 Frazier, W. W., Jr.

Godwin, Samuel P.
 Godwin, Mrs. Samuel P.
 *Gilbert, Miss Mary R.
 Graff, Mrs. John
 Grand Lodge of G. T. of Penna.
 George, Jesse, dec'd, Estate of
 Grant, William S.
 Guernsey, Eliza P.
 Gibson's John, Sons & Co.
 *Godey, Louis A.
 Godwin Association.
 Garrett, Wm. S. & Sons.
 Granlees, Robt. E.

Harrison, Havemeyer & Co.
 Horstmann, Wm. J., dec'd, Estate of
 Hall & Carpenter.
 Houston, William C.
 *Harrison, Jr., Joseph
 Hood, Bonbright & Co.
 Hamilton Temple of H. & T.
 Hierophant Division of S. of T.
 Hills, John P.
 Hopkins, Mrs. James
 *Helfenstein, J. S.
 Harris, R. P., M. D.
 Hoffman, Eliza L.

Houston, Mary B.

H. E. Z.

Harmar, Wm.

*Huey, Samuel C.

Harrison, Alfred C.

Herr, Philip

Herr, Chas.

Houston, H. H.

Harrah, C. J.

Heft, G.

Hensel, Geo. S.

Irvin & Stinson.

Jackson, R. W.

Jackson, E. E.

James, Kent, Santee & Co.

Jewett, T. L.

Jones, Joseph E., M. D.

Joly, Chas.

*Johnson, Mary M.

Johnson, Israel H.

Jayne, H. La Barre

Jones, Mrs. G. W.

Johnson, Wm.

Jeans, Joseph.

Jeans, Samuel.

Jeans, Anna T.

Knight & Son, Reeve L.

King & Baird.

*Kent, William C.

Kennedy, E. H.

Kemble, William H.

*Kennedy, Thomas

Knight & Co., E. C.

Kennedy, Edward

Kenney, Misses A. & J.

Kay, Miss Mary

Kerlin, J.

Kenney, Edward

Kitchen, Theodore

Keely, S. S.

K.

Lewis, Miss E. W.

Lewis, Miss M.

Lee, Henry C.

Lord, D. D., Rev. John

Lewis, E. J.

Lea & Co., Joseph

Lee, Valeria K.

Livezey, John

Love, John B.

Landreth, Oliver

Little, Amos R.

Lewis, Samuel T.

Lewis, John T.

Lloyd, Supplee & Walton.

Lewis, Edwin M.

Lewis, George F.

Lewis, Drayton

Landis, Mrs. H. R.

Moorehead, Mrs. Cordelia A.

McCreary, Geo. D.

Massey, Anna B.

*Magargee, Charles

Minnehaha Temple of H. & T.

Merritt, Mrs. E.

Myers, J. W.

*Maguigan, John C.

Morton, Charles M.

McCullough, Robert P.

Maris, William

*Maris, Mrs. William

Magee, J. S.

Massey & Co., Wm.

Morris, Wheeler & Co.

Milne, Beulah T.

Mehan, John A.

Malone Brothers.

McKnight, Wm., Treas. of Dr
Stevenson's Church.

Milne, Mrs. David

MacKellar, Thomas

Miller, Andrew H.

Memorial Baptist Church.

*Morris, Martha

Moore, D. Wilson

McIntyre, A.

Machette, Jr., E. V.

Machette, Margaretta
 Mansfield, Catharine
 Monroe, James
 Moffat, Robert E.
 Matsinger Bros.
 Marshall, Sarah
 Moore, Wm. H.
 Matthews, Chas. T.
 Mundell, John
 Moore & Sinnot.
 Milne, Caleb
 Men's Bible Class,
 Holy Trinity Church.

Milne Francis T.
 Milne, Annie E.
 Milne, Clyde
 Milne, Francis F., Jr.
 McCreary, R. D., Mrs.
 Myers, Nathan
 Morris, E.

*Neff, Harmanus
 Neff, Mrs. Harmanus
 Newton, D. D., Rev. Richard
 Noblit, Dell, Jr.
 Newlin, Rev. Jos. D.
 Newnam, B. P.
 Newbold, J. S.

O'Harra, Michael, M. D.

*Powers, Thomas H.
 Patterson, Joseph
 Pollock, Hon. James
 Price, Thomas W.
 Penistan, Richard
 Penn Mutual Life Insurance Co.
 *Perkins, Abraham R.
 *Peabody, George F.
 Peirce, Wm. S. Hon.
 Parrish, Dyllwyn
 Provident Life Ins. & Trust Co.
 Pechin, S. A.
 Powers, Mrs. Thos. H.
 Pennock, Isabella L., Miss.

Remmey, R. C.
 Riegle & Co., Jacob
 Randolph, Evan
 Redner, Lewis H.
 Rehn, William L.
 *Robins, Thomas
 Riehl Brothers.
 Ross, Mrs. J. B.
 Reed, Chas. D.
 Rowland, Edward
 Ridey, John
 Rommel, John, Jr.

Solms, Sidney S.
 Spencer, Charles
 Spear, & Co., J.
 Shoemaker & Co., Robert
 Smith, Miss Mary
 Simpson, Mrs. Bishop
 Shortridge, Borden & Co.
 Scott, Samuel G.
 Snyder, L.
 Stevenson & Maris
 Smith, James C.
 Sellers & Co.
 Sharpless, Charles L.
 Scull, Jr., D. & Bro.
 Saul, Rev. James
 Smedley, Samuel L.
 Smethurst, Wm. A.
 Scull, David
 Stuart, George H.
 St. Andrew's P. E. Church
 Second United Pres. Church
 Singerly, William M.
 Souder, B. K.
 Shoemaker, Comley B.
 Singerly, Joseph
 Smith, Charles
 *Singerly, Mrs. Wm. M.
 Singerly, Mrs. Katharine S.
 Smith, J. F.
 Simes Samuel, Mrs.
 Taylor, N. & G.

Trotter & Co., N.
 Thomas & Sons, M.
 Trotter, William
 Troutman, George M.
 Town, Benjamin
 Thompson, E. O.
 Thompson, C. W.
 Thompson, Benjamin
 Thompson, Jr., E. Osborne
 Taylor, George E.
 Thomas, Jane
 Tabernacle Baptist Church
 Thomas, Ann G.
 T. R. B.
 Temple, Joseph E.
 Trevelli, Rev. Joseph S.
 Tatham, H. B.
 Taitt, Caroline G.
 Taylor, E. B. G.
 Taylor, T. C.
 Trotter, Wm. H.
 Townsend, Edward Y.
 Treager & Lamb.
 Thompson, Frank B.

 Uprichard & Brown.

 Valentine, Hon. John K.
 Vance, J. M.

 Wood, Richard
 Welsh, Isaac
 Welsh, E. A.
 *Welsh, L. F.
 Welsh, A. G.
 Wistar, Lydia J.
 Wood, Marsh, Hayward & Co.

*Wheeler, Charles
 Whittall J. M.
 Weightman, Wm.
 Wilson & Bradbury.
 White, S. S.
 *Wood, Mrs. Juliana R.
 *Wallace, J. William
 Wanamaker, John
 Warren, Kirk & Co.
 *Welsh, William
 Watson & Son, J.
 Whitney, Helen
 Whitney, Mary D.
 Welsh, Mrs. Wm.
 W. R.
 Wilkins, William T.
 Williamson, Isaiah V.
 Whitney, William B.
 Wiltberger, D. S.
 Wheeler, Joseph K.
 Welsh, Joseph
 Whittall, J.
 Wood, Wm. & Co.
 Warden, W. G.
 Wheeler, Andrew
 Weisman, E. C.
 Waln, Annie
 Whitney Laura, In memory of
 White, Mrs. S. J.
 Whelen, E. S.
 Wheeler, Andrew, Jr.

 Young Men's Christian Association
 of P. E. Hospital.
 Yunger, Esther

Those marked with a star are deceased.

REPORT OF THE COMMITTEE ON RECORDS OF THE GODWIN ASSOCIATION.

The Committee on Records, with the Association, feel in presenting this, the Fourteenth Annual Report, that they have much cause to be grateful for the many blessings which have marked the past year.

As an Association, its work has been more than successful. Individually, its members have been the recipients of the goodness of God in all their relations of life.

As many do not understand the Godwin Association's relation to the Franklin Home, it has always been thought proper to give a synopsis of its object, and the result of its work, in every Report.

No sooner had the founders of the Home seen the first fruits of their labors in the redemption of drinking men, than the necessity for some bond, that would attach them to the Home and to each other, became apparent; and not by the founders only was this want felt; the inmates themselves knew that when they returned to active life they would require something that, while binding them to the Home and each other, would enable them to resist the temptations that they would be sure to meet in the world.

The chains of habit are not broken in a day. Inclinations, which have been accustomed to gratification will return and demand renewed indulgence. The life of a reformed man is a daily conflict and a strug-

gle ; it is a battle in which he needs the assistance that comes from organizations and the countenance of friends.

It was this knowledge, and the desire to aid the struggling man, that led to the formation of the Association.

It properly and wisely adopted the name of "Godwin," for Samuel P. Godwin is at once the father of the Home and the father of the Association. He is the tie that binds the reclaimed man to the Home that, with God's blessing, was the means of his reclamation.

The best idea of the Association can be gathered from the Preamble of the Constitution :

"We, whose names are hereunto subscribed, having experienced the blessings, and benefits that emanate from the 'Franklin Home,' and believing that they have been directed by God's Providence, and knowing that there is no better or more pleasing way to evince our gratitude to our Heavenly Father for His favors and mercies, than to aid our suffering and erring fellow-creatures ; hereby agree to form an Association having for its object mutual assistance, and the reclamation of our fallen brethren ; and adopt for our government the following Constitution."

The Constitution having been adopted, the Association became a living, active auxiliary to the Home being to each and everyone of us an additional safeguard. After progressing about one month, it became evident that in order to hold together we must be up and doing. The idea of taking under its charge two beds in the Home was broached and immediately

acted upon, and in addition, voluntary subscriptions were received to defray expenses. Standing Committees were appointed as follow :

Committee on Home,
Committee to Visit Sick Members,
Committee on Entertainments,
Committee on Records.

Every Thursday evening the Chapel is filled with the members of the household and graduates.

None are admitted save those who have been inmates of the Home. This is wise, because some of them, lately admitted, might feel mortified at the presence of strangers. There is very little of the "frightful example" in these meetings. Graduates of the Franklin Home differ from all other reformed men in this—they are not disposed to parade the past. They never glory in the gutter. They regard that portion of their lives as an unhappy and repulsive incident to be kept out of sight, except when good is to be accomplished by speaking. While the true graduate never denies the past, or blushes for the Home by means of which he was redeemed, he never proclaims his degradation from the housetop.

It is this fact that makes the society of the Home so pleasant to men of taste and delicacy.

There is no initiation fee and no fixed dues in the Association, but those who have themselves been redeemed make such voluntary contributions as they deem proper and in keeping with their circumstances.

They are generous and liberal. During the past year these contributions have amounted to \$704.14

and in addition to this they have collected and presented to the Home as a gift \$1128.

The Association maintains two beds in the Home. Scores of men have been reclaimed without ever knowing where the money came from that paid their bills, for so delicate are the feelings of the graduates, and so great is their confidence in the Superintendent and their Committees, that none, save them, know who it is that receives their bounty.

Nor is it alone the inmate's board they pay; frequently it is necessary to provide an outfit of clothing, and it is done without ostentation or publicity. It is necessary that the man who is seeking reformation from drink, should cultivate self-respect, and the Association carefully abstains from doing anything to humiliate him.

Outside of this, the inner work of the Association, it has found energy and means for a number of public Temperance meetings. These meetings are paid for by the graduates, and no collection is allowed to be taken.

The Association Choir attends and furnishes the music.

The principles of Temperance and Temperance Reform are discussed, as intelligent men should discuss them, with calmness and dignity, and without vituperation. The President of the Association always presides at these meetings, and the Superintendent is always a speaker. None need to be told that a discussion presided over by Samuel P. Godwin, must be conducted with intelligence, decorum and dignity. Nor will those who are privileged to hear the eloquent

and logical arguments of the many members, go away without confessing that they have learnt something on this important moral, social and political question.

It has never been the policy of the Association to parade in their Annual Reports, either their own good deeds, or the misfortunes and miseries of other men; hence, the results of the Association's work must be looked for in their Financial Report, which is hereto attached.

FINANCIAL REPORT OF THE GOODWIN ASSOCIATION.

Dr.

1885.

March 31st.	To Balance	\$24 11	
	“ Collections in Association, .	704 14	
	“ Special collection, present to Home,	1,128 00	
		<u> </u>	\$1,856 25

Cr.

1885.

By amt. paid Franklin Home for board, .	\$420 00	
“ “ for Relief,	113 40	
“ “ Printing, Postage, &c.,	51 45	
“ “ Loans,	44 30	
“ “ Roll Book,	3 00	
“ “ Outside Meetings,	42 15	
“ “ Donations,	39 50	
“ Annual Donations to Home,	1,128 00	
“ Bal. on hand March 31st, 1886,	14 45	
	<u> </u>	\$1,856 25

Respectfully submitted,

C. J. GIBBONS,
ROBERT MOFFAT,
EDWIN G. PRICE,
Committee on Records.

ADMISSIONS.

FREE INMATES.

Persons having a permanent home within the State, whose circumstances render it imperatively necessary, may be admitted to a free bed, at the discretion of the Committee on Admissions.

To obtain a free bed the applicant, or his friends, must give satisfactory proof of his inability to remunerate the institution for his support during his stay therein.

PAYING INMATES.

All other persons will be charged for their board according to their ability to pay, and the rooms, attendance, and accommodations furnished them.

No person will be received as an inmate for a less period than two weeks.

In cases of emergency, applicants may be received temporarily, when they are in proper condition and properly recommended ; but no person shall be considered an inmate, until he has received an order of admission from some member of the Executive Committee on Admissions and Supervision.

All persons, on becoming inmates, must bind themselves to observe and obey the Rules governing the internal affairs of the Home. Any deliberate violation of them will be considered good cause for removal from the house.

FORM OF APPLICATION.

In applications for admission, the following questions must be answered in as full and explicit a manner as possible :—

1. Applicant's name in full?
2. Age?
3. Birthplace?
4. Residence?
5. Profession or occupation?
6. Married or single?
7. If married, how many children living?
8. Were any of his family intemperate?
9. What is the cause of his drinking?
10. How long has he used alcoholic drink?
11. How long has he been an excessive drinker?
12. Is his drinking constant or periodical?
13. Are his habits solitary or social?
14. Has he ever been in any Institution for treatment?
15. Has he himself used medical remedies? If so, what?
16. Does he chew or smoke tobacco?
17. Does he use opium, laudanum, or other drugs?
18. Has he had fits or convulsions?
19. Has he ever attempted suicide?
20. Has he ever had mania-potu, or has his mind been affected lately with anything like delirium?
21. What has been the daily quantity of liquor used recently?
22. How long has he been on his last spree?
23. Has he taken his food regularly of late?
24. Has he sick stomach after eating?
25. Has he diarrhœa from drinking?
26. Has he slept well the last week?
27. Has he any chronic disease, such as cough, &c.?
28. Does he earnestly desire to permanently reform?
29. Does he make his application voluntarily?
30. Who will pay for medical attendance, care, and board?

I hereby pledge myself to become thoroughly acquainted with the rules and regulations of this Home, and to cheerfully comply with them in every particular.

Witness our hands, this day of 188

Surety.

ORDER OF ADMISSION.

The above named person is hereby received for a period ofweeks from date, at a board ofdollars. for the first week, and.....dollars per week after.

Executive Committee
of
Admissions and Supervision.

Philadelphia, 188 .
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RULES FOR THE GOVERNMENT OF THE HOME.

All persons admitted as inmates of this Home ARE REQUIRED TO COMPLY WITH THE RULES AS HERE DEFINED. WHILST THE LARGEST LIBERTY compatible with successfully carrying out the object in view is cheerfully accorded, it must be constantly understood and remembered that this HOME IS A REFORMATORY AND NOT A BOARDING-HOUSE, and that the influences intended to be a safeguard to those who receive its shelter and protection, cannot reach those that are constantly seeking amusement or matters of interest outside, thereby allowing their minds to be diverted from what should be their single object here, viz.: earnest, undivided effort to use all means afforded to effect permanent reformation.

1. No drug or medicine of any description shall be brought into the House or used by any inmate without the knowledge and consent of the attending Physician.

2. All inmates, unless it is otherwise arranged at the time of their admission, SHALL REMAIN IN THE HOUSE FOR SUCH TIME AS THE PHYSICIAN AND CHAIRMAN OF THE EXECUTIVE COMMITTEE SHALL DECIDE; after which, all arrangements for going out regularly, or occasionally, must be made with the Acting Superintendent beforehand, as it is necessary to know of the whereabouts and goings of all inmates as long as they remain in this Home.

3. No inmate whose daily employment calls him outside shall be exempt from the rules of the House, however long he shall have resided in the Home.

4. Each inmate is expected to aid in promoting the work of reform in himself and companions, to cheerfully acquiesce in rendering such service as he may be called upon to give and by cleanly habits and courteous deportment lend his influence and example in making this a HAPPY HOME.

5. Profane, vulgar, or unbecoming language, and discussions on religious or political subjects that may lead to strife or dissensions, cannot be allowed.

6. Meals will be served at regularly appointed hours. REGULARITY AND PUNCTUALITY ARE ABSOLUTELY REQUIRED OF ALL INMATES.

7. Inmates of the Home are required to be present at the SUNDAY AFTER-NOON AND EVENING SERVICES, THE TEMPERANCE MEETING ON TUESDAY EVENING, AND THE GODWIN ASSOCIATION MEETING ON THURSDAY EVENING. AS much of the success of our work is dependent upon these meetings, it is expected that all will unite to make them effective.

8. For the convenience of all, it is necessary, when there is a large demand for the use of the baths, to arrange with the Acting Superintendent at what time each will have the use of it, provided that it never be used within two hours after meals, and not after 10 o'clock on Sunday.

9. Inmates guilty of drinking while residents of, or bringing liquor into, the Home shall be peremptorily discharged and cannot be reinstated unless by the consent of the Executive Committee, as this is so gross a violation of obligation and honor that it cannot be overlooked. Others knowing of such conduct, and not reporting the same to the Acting Superintendent become parties to the wrong, and cannot expect to enjoy the confidence of the management.

10. All inmates are expected to be in and ready to retire at 10.30 o'clock in winter and at 11 o'clock in summer, that the doors may be closed, LIGHTS EXTINGUISHED, and house quiet by said time, that those desiring repose may not be disturbed. NO INMATE WILL BE ALLOWED TO REMAIN OUT ALL NIGHT, EXCEPT BY SPECIAL PERMIT FROM THE EXECUTIVE COMMITTEE. ANY VIOLATION OF THIS RULE INVOLVES PEREMPTORY DISCHARGE.

